



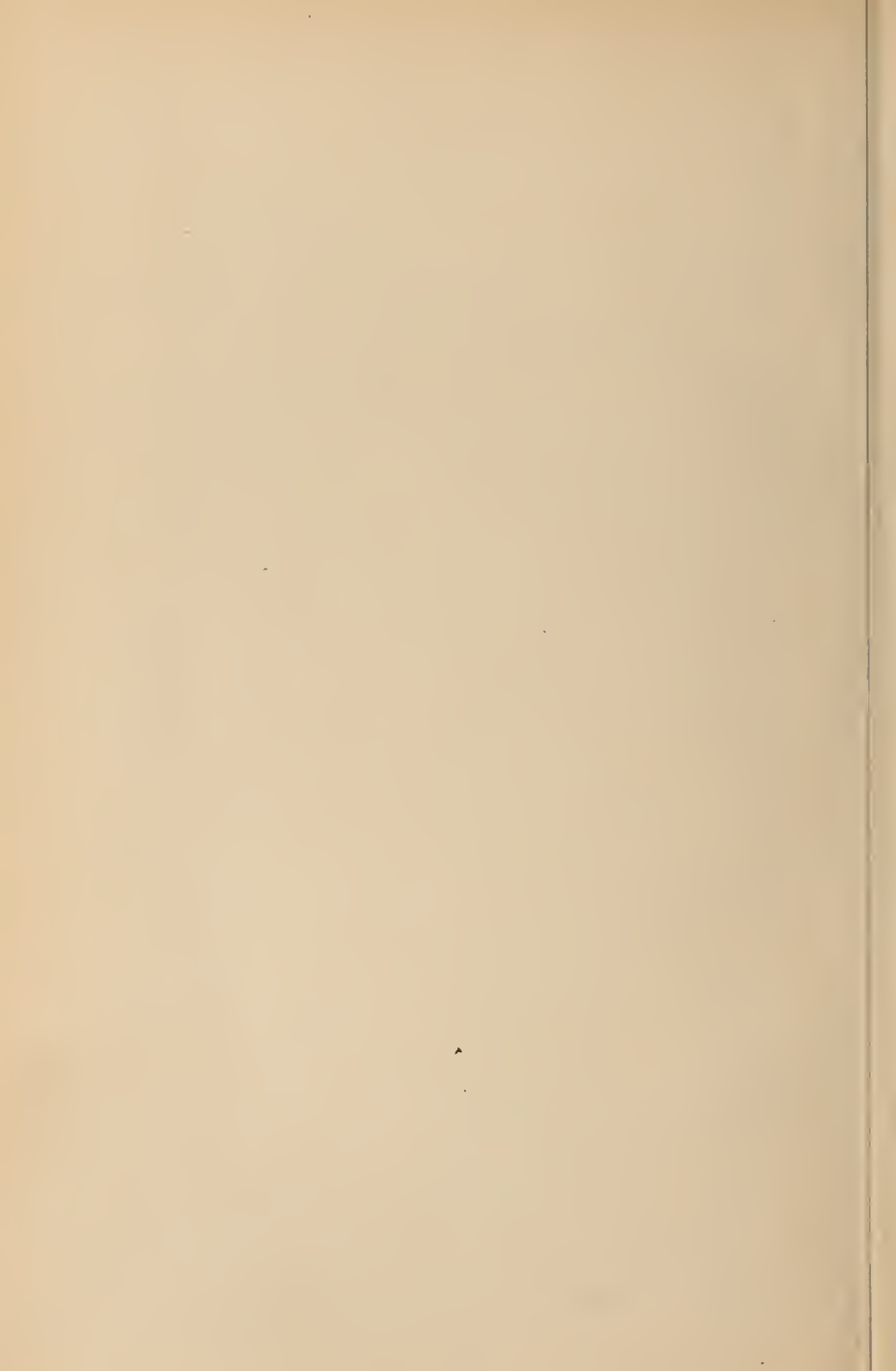








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A GRANITE ARCH ERECTED IN CHINA TO CEMENT FRIENDSHIP WITH AMERICA  
(See page 87)

# THE MISSIONARY REVIEW *of the* WORLD

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NUMBER  
TWO

## CEMENTING CHINESE AMERICAN FRIENDSHIP

A BEAUTIFULLY carved granite arch (see frontispiece) has recently been erected near Chefoo, North East China, by a wealthy Chinese merchant, Liu Dze Heng, in token of his gratitude for help received from an American Consul and because of his friendship for Americans. Mr. Liu has placed on the arch an inscription which reads: "Dedicated to and erected in honor of the citizens of the United States of America, our friends across the sea. May there be eternal peace between the two peoples. Liu Dze Heng. September 1921." The arch is at the entrance to a school which is now in process of erection and will train Chinese for enlightened service in the interests of better citizenship and world peace.

This is only one of the many bonds that cement China and America. First come the missionaries who for the past one hundred and fifteen years have devoted their lives to the enlightenment and salvation of China. Not only have thousands of Christian men and women given up home and kindred to carry the Gospel to China, but hundreds of them have laid down their lives in service for the Chinese. Their sacrifice has not been in vain as is shown by the eminent Chinese who have been trained in Christian schools and are now serving their country in the interests of peace and progress. Three members of the Chinese delegation to the Washington Conference are graduates of an American mission school, St. John's Episcopal College, Shanghai. They are Dr. Sao Ke Alfred Sze, Dr. V. K. Wellington Koo, and Dr. C. H. Wang. The latter is a Christian. Dr. Sze, the Chinese minister to the United States, and a graduate of Cornell University, said recently in regard to Chinese American friendship:

"One of the most gratifying phases of our participation in the Conference on Limitation of Armament and Pacific Far Eastern

Problems has been the realization that the American people are so wholeheartedly behind the aims and ideals of the Conference. It is this cordial friendship of the American people and their intense desire to promote a peaceful settlement of difficulties between nations that make us optimistic of this Conference as an important milestone on the road to universal peace. China owes much to the people of the United States. The first treaty between the United States and China made more than half century ago was unique among documents of those times in that it pledged the assistance of America to China in case our country should ever need same. It is our hope now that the Conference, in settling many of the problems of the Pacific, will mark the beginning of a new era in our commercial relations.

“It is, however, in the realms of education and ethics that China owes most to the American people. The return of the surplus of the American share of the Boxer indemnity has enabled China to use this large fund for the education of her young men and women in the institutions of learning in the United States. On the other hand the educational work conducted in China through direct contact, by the various educational institutions and missionary bodies of America, has been of such great benefit to China that it is beyond mere words to express. I refer especially to the many institutions of higher education maintained in China by the missionary organizations and to the medical educational work being conducted by the Rockefeller Institute at Peking. These are the elements of Western culture which have given China a real insight into Western civilization and have shown us that Western scientific advancement means more than guns and battleships and engines of destruction.

“The churches have done a great deal for China and the Chinese people. Of the three principal delegates sent to the Washington Conference, Dr. Wang, who is a Christian, Dr. Koo and myself have attended St. John’s College at Shanghai, an institution maintained and managed by American missionaries. And so personally all of us have a good idea of the influence of the Church in China.

“In the field of international politics, the American Open Door Doctrine has given us hope and protection during our period of transition from an ancient monarchial form of government to that of a modern republic based upon the enlightened consent of our people. The example of the United States will always stand out to us as a shining light in the path of progress.”

The next natural step which China must take is to secure internal harmony and unselfish patriotism among officials. The secret of good government is loyalty to Almighty God and the secret of peace and good will among men is acknowledgment of Jesus Christ as the divine Lord and Saviour of men.

## FOREIGN MISSION BOARDS IN CONFERENCE

AS WE look back over a period of twenty-eight years we realize the progress that has been made in interdenominational cooperation and in a united study and solution of missionary problems. When the first Foreign Missions Conference was held in New York, some of the officers were personally acquainted with each other but each Board was viewing its task as a unit and its responsibility was more or less disassociated from the work of other evangelical agencies. Today the Foreign Missions Conference is a council at which the tasks and the problems are studied as a whole, plans are made for cooperative work and an effort is made for effective division of labor. The Committee of Reference and Council, with its headquarters and its General Secretary in New York, acts in behalf of all the cooperating Boards of North America and through its subcommittees studies the cultivation of the Home Church, religious work for Anglo-American Communities in foreign ports, the relation of missions and governments, missionary preparation and Christian literature. Statistics are also gathered, a research library is maintained and various conferences are held to deal with the special needs and problems of Latin America, India, China, Moslem Lands, Medical Missions, Agricultural and Industrial Missions and other topics. These conferences and this cooperation have led to great advance in the occupation of the field and the improvement of methods such as could not have been attained by individual action. The smaller Boards especially benefit by the experience of larger Boards.

The Foreign Missions Conference in Atlantic City (January 11 to 13) brought together representatives of practically all the evangelical Foreign Missions Boards. The general theme discussed was "The National Consciousness of Peoples in Mission Lands and Its Effects in the Development of the Church Today." Ample time was given for a consideration of the subject in all its phases. While there were many minor differences of opinion, the general conviction seemed to be that the time has come when the native leadership in the mission churches must be more adequately recognized. In Japan, Korea, China and India particularly the native Christians are demanding a more decisive voice in Church affairs and are asking that the missionaries either act as advisers on an equal basis or devote themselves to educational, evangelistic and literary work. In some lands, like India, the growing national consciousness seems at times in danger of obscuring the broader Christian consciousness of the people. It was the general conviction that the native Christians should be allowed and encouraged to increase their control of their own churches as fast as they can develop leadership and can assume the responsibility without too great detriment to the work.

Special topics brought up for discussion included the needs of

neglected Haiti and Santo Domingo, the practically untouched 2,000,000 nomadic people in Mongolia, the educational needs of equatorial Africa, a more adequate cultivation of the Home Church and the adjustment of missionary salaries and allowances to secure the most effective service. Committees were appointed to consider plans for establishing work in Mongolia, Central Africa and other unoccupied fields and to bring to the attention of the American people the existing conditions in Haiti and Santo Domingo. The President elected for the next annual meeting is Dr. James Endicott, Secretary of the Methodist Missionary Society of Canada.

During the past year the Committee of Reference and Council has undertaken many important tasks—including cooperation in the formation of the International Missionary Council, the survey of Christian literature in Moslem Lands, the publication of "Missionary Ammunition" for pastors; the sending of an educational commission to China; conferences with various governments concerning missions in the Far East and in Mexico; the appointment of suitable men for consular and diplomatic positions, the opium traffic, problems in Portuguese East Africa, and New Guinea; China famine relief and missionary passports.

#### COOPERATION AMONG HOME MISSION EXECUTIVES

**F**OURTEEN years ago the officers of Protestant Home Mission Boards first met in New York to study ways by which they could learn from each others experience and could cooperate more effectively to win America to Christ. There was then much denominational rivalry in country towns, on western frontiers and in other home mission fields. This involved waste and sometimes fostered un-Christian jealousy. At the same time large areas and special classes in America were neglected; there was no agreement as to the best methods by which foreigners and other classes could be reached, and there was practically no cooperative interdenominational work.

Today the Home Missions Council and the Council of Women for Home Missions have headquarters and Executive Secretaries in New York. Their special committees study the special problems connected with work in Alaska, for Indians, in cities, industrial centers and on frontiers, among Mormons, Spanish Americans, Hebrews, Orientals and other foreigners, among Migrant workers, Negro Americans, and in town and country communities. Recently a special department has been formed to study the recruiting of the Home Mission forces. Since these annual conferences were first held the money spent in Home Missions has more than doubled. The total appropriation reported for 1920 by sixty societies amounted to \$23,135,601. The work has included many new fields and new methods have been employed to reach the unevangelized and the uneducated.

Preceding the recent New York meeting of the Home Missions Council and the Council of Women for Home Missions (January 8 to 11) a special conference was held to discuss Christian work among Negroes in the United States. Able addresses were given by both white and Negro leaders dealing with education, the Negro church and community, recruiting and training the Negro ministry, and interracial and interdenominational good will and cooperation.

The two Councils, of men and women, at their annual meeting held both joint and separate sessions to discuss the reports of the various committees. As a result of recommendations, a special committee was appointed to investigate the need for religious literature for the blind, another to study the question of the standardization of Home Missionary salaries; and the enlargement of the work of the recruiting committee was advocated; group and national conferences on Indian work were approved; the Councils voted for cooperation with the REVIEW in maintenance and in its efforts to promote the work of Home Missions; another committee was appointed to cooperate with similar committees of the Foreign Missions Conference to study North American responsibility in Haiti and Santo Domingo.

Among the most interesting and noteworthy reports was that on Alaska, where an effort is being made to divide the territory among denominational agencies so as to provide more adequately for its evangelization without waste or overlapping of effort. During the past year plans have been made by the United States Government to unify and centralize the political responsibility and plans are under way also for the unification of religious responsibility. Interdenominational conferences are to be held in Alaska next year for this purpose.

The Committee on Comity and Cooperation, through whose efforts such a notable survey was made in Montana, report that similar surveys should be made in other states but that the necessary funds are not available. There are many fields in which there should be readjustments, some denominations withdrawing and others expanding. This is particularly true in the work among Orientals in California. The Roman Catholic Church is evidencing the benefits of unification in San Francisco while Protestants exhibit the disadvantage of small forces and scattered centers of work. Missions to American Indians show the great benefit of a thorough study and a positive program. New fields have been entered and in old centers the work has been strengthened. Religious work directors have been placed in some non-reservation schools but many Indians are still beyond the reach of the Gospel.

Progress has been made in caring for the New Americans, especially in providing foreign-language literature for them; with the cooperation of the new immigration commissioner, Mr. Todd, religious services are being provided at Ellis Island. The "General

Committee on Immigrant Aid" is composed of representatives of thirty-two religious and social organizations. More than 3,750,000 Hebrews live in North America, only one-tenth of whom are in touch with synagogues. This people of God's ancient covenant are almost entirely neglected by Christians. Evidently there are still large and difficult tasks ahead of the Church before America can claim to be Christian.

## THE CHURCH AND NATIONAL PROBLEMS

**A**N increased spirit of cooperation was evidenced in the meeting of the Executives of the Federal Council of Churches in Chicago last December. The aggressive activities and the useful publications of the various committees of the Council in connection with the war, religious reconstruction in Europe, relations with China and Japan, the Orientals in America, industrial justice, unemployment and disarmament have won the approval and cooperation of many churches and individuals.

At the recent conference the discussion related largely to questions of world brotherhood and cooperation among the nations in which the churches are realizing their responsibility and opportunities as never before.

The "General Declaration" took for granted that the Church, while it cannot define in detail the political methods and institutions by which war shall be ended, yet has a duty to state clearly the moral principles that underlie all international relationships and to insist that lawmakers, diplomats and all who represent government shall see that these relationships are founded upon Christian ethics. The nations must go further than the mere abolishing of battleships and land armaments. They must remove the causes of war and recognize as governing principle the teachings of Christ.

The Council urged that each student body establish a committee on international justice and good-will for cooperation with the Federal Council; that the city church federations establish similar commissions for federation; that theological schools and seminaries be urged by their denominational authorities to provide adequate courses for their students in international problems and recommends that these schools open special courses for laymen wherein these problems may be elucidated and training for service along international lines be given.

These are all important subjects on which Christians as such and as citizens naturally have convictions and responsibility. We may not shirk our obligations but in giving large attention to these problems we must not neglect the chief work of the church for the spiritual salvation and training of men in spiritual life and service.





ONE OF PEKING'S SMELLS—PART OF THE "SEWER SYSTEM" OF THE CITY. THE NIGHT SOIL OF THE CITY IS COLLECTED IN WHEELBARROWS, TAKEN OUTSIDE THE CITY WALL AND DRIED FOR FERTILIZER

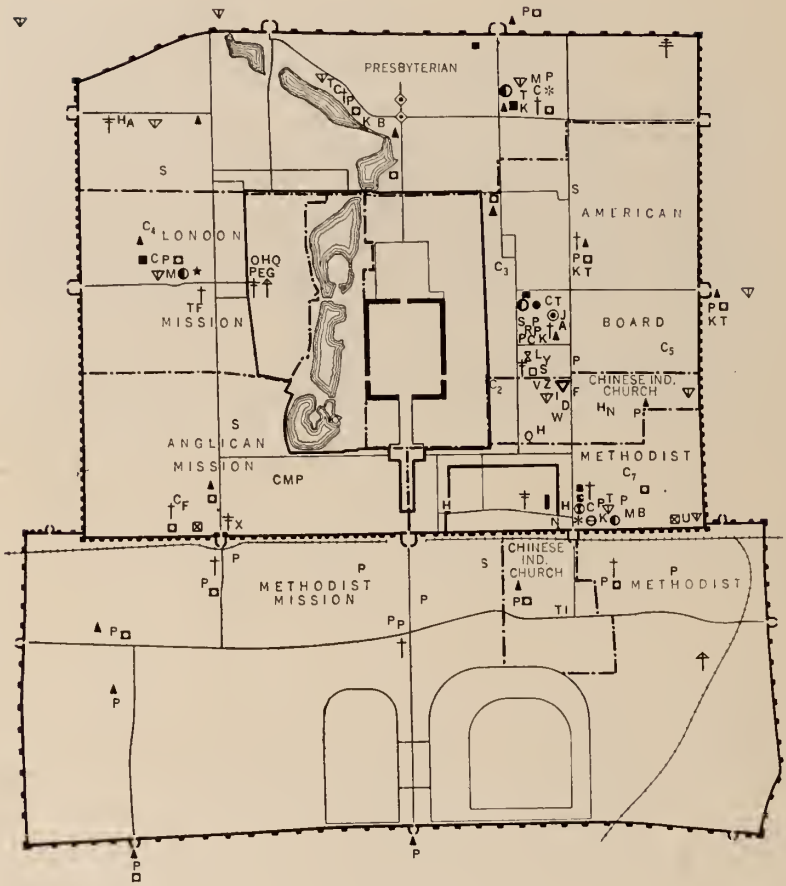
## The Secrets of a Chinese City\*

*Revealed by the Social Survey of Peking*

REVIEWED BY PROF. HARLAN P. BEACH, NEW HAVEN, CONN.

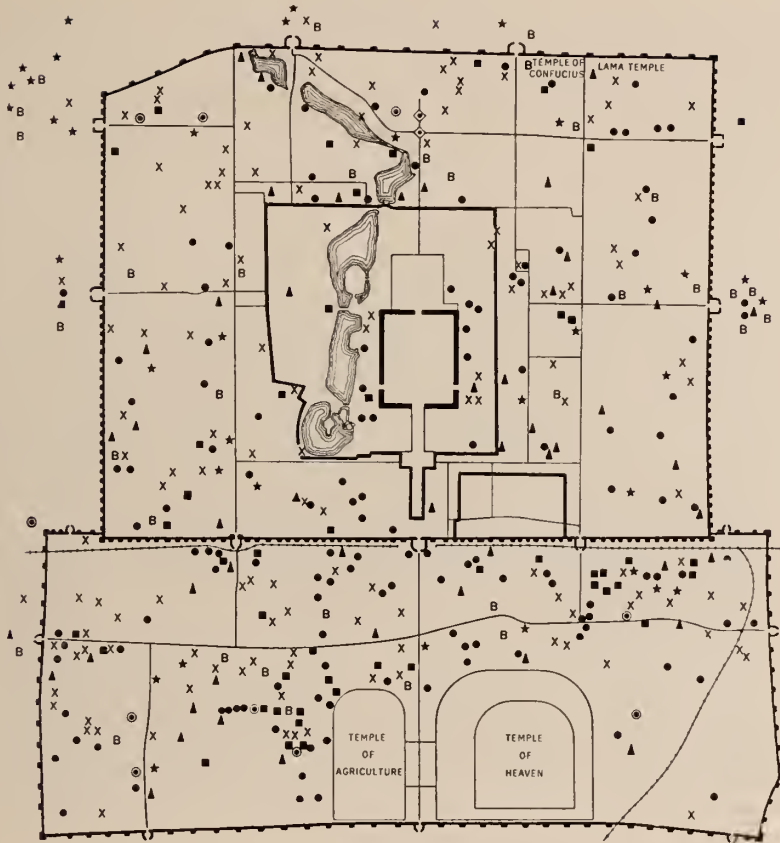
“**D**EDICATED to the missionaries whose work has made this study possible” is a novel note for a scientific survey of a famous city of the Orient. The presence of a scholarly sociological specialist in every part of Peking for months; snapping his graflex upon all phases of its social and even political life; interviewing every variety of its cosmopolitan inhabitants; rallying to his assistance not only the oldest and most experienced missionaries, but officials of the new-old capital as well; calling in the services of Christian church members who carried on an intensive social survey in the very heart of the ancient city; going out into the churches of the same capital to report results as the survey began to assume form, and surprising the residents with facts and arguments based upon it; arousing in Christian and non-Christian groups of young men and women of the student class a desire to undertake many things to ameliorate conditions—this is what the present writer saw going on for months in 1919. Now that practical young Christian, Sidney D. Gamble and his fellow-worker, John Stewart Burgess of the Peking Young Men’s Christian Association, have given the world a multitude of facts derived from their survey. Even the casual reader can-

\*Photographic plates are taken by permission from *Peking a Social Survey*, by Sidney D. Gamble, assisted by John Stewart Burgess. Published by George H. Doran Co., New York. \$5.00.



MISSIONARY WORK

- |   |  |   |
|---|--|---|
| <p>A - Normal School<br/>                 B - Bible Training School<br/>                 ● - Bible Women's Training School<br/>                 C - Compound<br/>                 ▲ - Chapel<br/>                 D - American Bible Society<br/>                 ★ - British and Foreign Bible Society<br/>                 E - Catholic Seminary<br/>                 F - Dispensary<br/>                 G - Catholic Press<br/>                 H - Hospital<br/>                 * - Women's Hospital<br/>                 I - Chinese Independent Church<br/>                 J - Kindergarten Training School<br/>                 C<sub>2</sub> - English Methodist<br/>                 C<sub>3</sub> - Independent<br/>                 C<sub>3</sub> - Seventh Day Adventist</p> | <p>K - Kindergarten<br/>                 L - Language School<br/>                 M - Middle School<br/>                 ● - Girls' Middle School<br/>                 N - Nurses' Training School<br/>                 ⊕ - Nurses' Training School (Female)<br/>                 O - Orphanage<br/>                 X - Old Men's Home<br/>                 P - Primary School<br/>                 □ - Girls' Primary School<br/>                 Q - Catholic Convent<br/>                 R - International Reform Bureau<br/>                 S - Salvation Army<br/>                 T - Women's Christian Temperance Union<br/>                 U - Peking University<br/>                 C<sub>4</sub> - Assemblies of God<br/>                 C<sub>7</sub> - English Baptist</p> | <p>⊙ - North China Union Women's College<br/>                 v - Commercial School<br/>                 w - Medical College<br/>                 ⊖ - Women's Medical College<br/>                 ⊞ - Catholic College<br/>                 z - Blind School<br/>                 Y - Union Church<br/>                 † - Church<br/>                 † - Catholic Church<br/>                 ▽ - Y.M.C.A.<br/>                 □ - Y.W.C.A.<br/>                 x - Theological Seminary (Catholic)<br/>                 † - Catholic Chapel<br/>                 † - Russian Greek Church<br/>                 ⊞ - Theological Seminary (Protestant)<br/>                 ▽ - Student Y.M.C.A.<br/>                 ■ - Student Y.W.C.A.</p> |
|---|--|---|



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NOTE: Mosques and Reform Society Headquarters all shown, but only about one third of other places of worship

not fail to be interested and the professional sociologist and missionary student secretary who wishes to know the particular social needs of an Oriental city is placed under special obligation by "Peking—a Social Survey" the first adequate volume of this sort dealing with a Far-Eastern capital.

A map of Peking, in six slightly differing outlines, superimposed one upon another, shows the growth of the city from the earliest capital of Ch'i, established in 1121 B. C. and destroyed in 221 B. C., down through four other slight shiftings of location, up to the present-day Peking, founded by a Ming Emperor in 1368 A. D. Antiquity surely is here, and the chapter on the city's history is most interesting. The chapter describing the capital's environment and life is of absorbing interest. Half-tones show the mule litter—a box slung between

two mules—and one of Peking's 4,198 springless, indestructible carts. There is no picture of any of its 17,000 rickshaws, nor of its 700 automobiles, to show the modern substitutes for these ancient vehicles. The half-tones of students haranguing street audiences and their arrest in consequence allures one to read about the stormy student strike of 1919 against certain governmental acts. The dullness of statistics of population is relieved by learning that the average population per square mile within the city walls is 33,626, while in Cincinnati it is 8,260 and in Boston it is 15,600. Look upon the Massachusetts city from the capitol on Beacon Hill and, except for the Commons and Public Gardens, one sees only a mass of buildings ranging from three or four stories to the multitudinous sky-scrapers. In Peking from the tower of the Presbyterian High School one may look out upon nearly twenty-five square miles of flat land occupied by its 932,557 inhabitants and see scarcely anything except one-story buildings embosomed in a vast forest of trees. If the eye could reach the southern section of the Chinese city, as contrasted with the northern, which used to be given up to the Manchus, it would rest upon farms and gardens near the ancient parks containing the Altar of Heaven and the Altar of Agriculture, with a population of from 6,000 to 12,000. Within a mile or two to the north, there is a stretch of buildings between the Chinese and Tartar cities which house from 72,000 to 83,800 people per square mile. This is the district where most of the business—including houses of ill-fame—is concentrated. Though the density of population is far greater there than in cities of the same size in America, the average number of persons per house in Peking is only 4.9 as compared with Philadelphia's 5.2 and Boston's 9.1. Incidentally we learn that among the foreigners resident in the capital, Japan leads other nations with 595, while America stands next with 281 and the British follow with 230.

The chapter on health is of value, though not strictly required for a social study. The health conditions of Peking today, as compared with a generation ago, are almost unbelievably improved. What was the "dirtiest city in the world" has become a city outwardly as clean as most in America and vastly better than Naples and some other European cities before the War. One statement which has always been surprising to the better informed reader, namely, that China with its unequalled population has only one insane asylum (established by Dr. Kerr in Canton), is shown not to be true, for a second asylum is referred to as having been established in Peking in 1912, and more permanently housed in 1918. The introduction of better sewerage, of a purer water supply, of a regulated scavenger system under the Fertilizer Guild, of street cleaning and watering, and of hospital service, has been crowned by the imposing Rockefeller

Foundation China Medical Board's plant, costing over \$7,000,000. These improvements account for the improved health of the city.

Education in Peking has grown by leaps and bounds during recent years, until now 48,000 young men and boys are studying there, besides 7,000 female students. "When it is remembered that modern education did not really begin in China until 1905, the building of this new educational system stands out as one of the great educational



STUDENT DEMONSTRATIONS, JUNE 4 AND 5, 1919. PART OF A NATION-WIDE MOVEMENT AGAINST THE GOVERNMENT AND THE SHANTUNG AWARD

achievements of history, particularly as the country has been so disturbed with revolution and political turmoil." One of the questionable movements in education has its fountain in Peking. The Renaissance Movement, starting there in 1919, aimed "to save the nation through science and democracy, with the objectives of destroying the harmful features of the old family, economic and political system and then build up a new society." Most of these are laudable features, but unfortunately the necessary intellectual equipment for this task is believed to be found in mastering the writings of European and American democratic or socialistic leaders, many of whom are decidedly agnostic or anti-Christian.

Work and play in Peking are fully discussed as is the city's commercial life. The guild of the old régime is gradually giving way to the modern chamber of commerce and business men will find the chapter on this subject most interesting reading, just as the traveler finds a fascination in visiting the vast expanse of the Tung An Shih Ch'ang, where shops housed under one roof sell all manner of curious goods. The iniquitous *octroi* system of taxation, which prevents the entrance of raw materials, has so crippled Peking manufactures

that most of such work is done in port cities where there is greater freedom of trade.

The "Recreation" chapter is unique almost in China, where the proverbial expression, "Climbing a tree to hunt for fish" suggests the impossibility of finding time for amusement in the ordinary busy life. Another axiom, "No work is two fairies," is expressive of the double joy that would come should leisure actually fall to one's lot. Yet this chapter is suggestive of an Oriental "Coney Island" transported to Peking with theaters, movies, story-telling, temple market festivals, horse racing, bird flying, card and table games, and a superlative felicity of restaurants. We also see the change from the old days when the proverb ran, "The fifth and sixth moons,—time for taking a bath," since now we have the "amusement" of bath houses all the year around. There are also pool and billiards, recreation centers, modern athletics, and other forms of amusement which prove that no longer does "All work and no play make Jack (Chinaman) a dull boy." The wonderful Central Park is a great center of this strange new life, and the glaring electric White Way between the Tartar and Chinese city is the lure of nights.

The social evil in Peking is saddening. In the old days, open prostitution was never in evidence in the city but the new civilization, introduced with the founding of the Republic in 1912, has brought the brothel and its gay lights before the public. Of Peking's population 63.5 per cent are male and with no home life to hold them in check, the sudden wave of license is explainable, though most lamentable. Happily in rural China, as a foreign trained Chinese doctor says, "The moral standards of the Chinese regarding sex have been very high. Conditions in the distant country districts to-day are much the same as they were 5,000 years ago. . . ." But the statement of another Chinese official needs to be added, when discussing city conditions: "First-class public women are not considered as under social condemnation, but are given the honorable designation of 'teacher.' Very few wives are against the practice to the point of strenuous objection. Some wives even entertain the better class of prostitutes. . . . To patronize a high class public house, or to be able to purchase a famous girl for a concubine is a mark of distinction in Peking." One of the pathetic aspects of the case is the fact that students away from home, or those coming from families in the city where sisters and mothers are illiterate, often go to the brothel only for the purpose of conversing with the better educated inmates. A prostitute who is a brilliant conversationalist is often the center of a group of such students as they chat together for hours.

This chapter also shows the other side of the shield, the efforts made to combat the evil by the "Door of Hope" and by Mr. Frank

Yung T'ao's "Social Reform Association," whose membership rose to 17,000 within four years.

Poverty in Peking is cared for by philanthropy to an increasing degree; the old beggary, when on a cold night many would freeze to death on the streets, is being aided by soup kitchens and one full meal a day. There are also orphanages where boys are taught trades, and an industrial home where girls learn embroidery and other arts. Reform schools, poorhouses, old people's homes, and charity workshops are other forms of philanthropy. Mrs. Wickes' study of her "Nearest Neighbors in Peking," is very, very informing.

Prisons, which used to be called "hells" are now being made more attractive than our own, judging from the half-tone opposite page 311, with a public hall where ethical teachings are imparted to the inmates, as well as industrial work preparing the men for a useful life after their discharge. The city's model prison, the first of thirty-nine in China, teaches carpentry, weaving, typesetting, printing and bookbinding, shoe-making, masonry, metal, leather and bamboo work to classes of from twenty-five to forty men each, pay being given all who are diligent and obedient to the prison rules.

The "Church Survey" puts to shame surveys made by the American Church, and may well serve as a model for such work. The chapter on religious work reports 936 Confucian, Buddhist and Taoist temples, monasteries and ancestral halls, and sets forth in bewildering variety the efforts of Mohammedans, Roman and Greek Catholic, and Protestant agencies to transform the community. This is summarized as follows:

"The effect of Christianity in introducing new social and moral ideals is apparent. The present eagerness for a better government, for a higher place for women, for a more adequate moral code, is partially the result of the Christian movement in China; while the present intellectual awakening is certainly indirectly the outcome of the many years of persistent teaching of new ideas by the missionary body. . . . Religion in action, especially, will arrest the attention and gain the acceptance of vigorous young China. Christianity can be demonstrated through the home, the school, the factory, the hospital permeated with the Christian spirit. The planning and organizing of a definite and



WHICH GIRL WOULD HE LIKE TO HAVE FOR HIS WIFE?

A man is examining the inmates' pictures outside the Door of Hope.

constructive social program around each Christian Church will also truly express the inner spirit of the Christian gospel which seeks to develop not only the individual and the church, but primarily and essentially to transform the structure of society itself into a new social order—the Kingdom of God.”



SLAVE GIRLS OF PEKING RESCUE HOME, RUN BY THE POLICE

Naturally such conclusions lead to a final chapter upon the “Peking Community Service Group,” an outgrowth of the survey. It is equally natural that Mr. Gamble, to whom all mission workers are deeply indebted for this volume, is planning to return to Peking to devote his talents and his Christian life to carrying on a task which he has here set forth.

The sociological specialist will revel in the appendices which fill nearly 120 pages with many and varied tables and other forms of information gathered in the course of the survey. This missionary classic ranks with Dr. Dennis’s “Christian Missions and Social Progress,” though it is far more specialized and scientific than that great work.





CHINESE COLLEGE STUDENTS GOING TO PREACH

MEMBERS OF THE UNION THEOLOGICAL COLLEGE IN CANTON STARTING OUT TO PREACH IN NEIGHBORING TOWNS

## Forward Movements in South China

BY REV. A. A. FULTON, D.D., CANTON, CHINA

Missionary of the Presbyterian Church in U. S. A.

**W**HEN Robert Morrison stepped on shore at Canton in 1807 he confronted the despotism of the "Great Pure Dynasty." A little band of foreign merchants were restricted to close, hot, unsanitary quarters in old Bean Street. The narrow quarters had a frontage on the dirty river, where in the evenings the foreign community crowded to the shore to get some relief from stifling heat. Access to the high officials was possible only by "petition" through underlings and inseparable "Kumshaws" to open the way to the lofty dispensers of favors. Propagation of the Gospel was taboo, and even instruction in the Chinese language was to a foreigner a dangerous undertaking.

Had Robert Morrison returned in December, 1920, he would have thought that the millennium was near. In Canton he would have seen, in a conspicuous part of the city, a large mat shed structure, with capacity to seat 4,000 hearers. Services were being held there morning and evening. At eleven o'clock 3,000 women were present, and in the evening the entire building was crowded. Preaching was by Chinese Christian pastors and evangelists. In the audience were men from all classes, including high officials. Scholars and merchants sat in same seats with working men. Requests were made that no one

leave the building until the close of the service. Great quiet prevailed. During the ten days of meetings more than 100,000 persons were in attendance, including about 30,000 women, and at the close of the services 2,290 had signed cards saying they had decided for Christ. In addition 1,000 were organized into classes for Bible study. Thousands of dollars were contributed by Chinese to meet the cost of the structure and for incidental expenses. The foreign workers aided only indirectly by their presence and advice in cooperation with Chinese pastors and evangelists.

The old walls that shut Morrison out from the city are now leveled to the ground. When I reached China forty years ago, there were no railroads, no steam launches in Canton, no electric lights, very few hospitals, and scarcely a college worthy of the name. More than ten miles of narrow, dark streets have been widened with an average width of 100 feet, where hundreds of automobiles may be seen. Railroads and airplanes are in evidence and hundreds of steamboats and launches fly up and down the river and to distant ports. Along the bund, fronting the river, are some of the finest department stores, employing hundreds of clerks, one of the buildings costing a million dollars, and would cost two millions of dollars if erected in U. S. A. This is a new China.

I confine my statements to the work in the province of Kwangtung, of which Canton is the capital. I saw the beginning of the Canton Christian College which today is one of the greatest forces in China for the demolition of ignorance, and for the building up of new forces of knowledge and power. I saw this plant when it was located in a small Chinese house, and had only two teachers and twenty-five students. The college moved to Macao, and after four years returned to Canton where a small site had been obtained near the city. In the immediate vicinity were innumerable graves, and great difficulty was met in trying to induce the owners to part with their land. By use of much tact and patience the campus was increased to one hundred and thirty acres, and today the value of the land and buildings is one-half a million dollars, U. S. currency. The staff has grown from two teachers to fifty-one Chinese and thirty Americans, and the student body numbers more than 700. The budget of current expenses has risen to \$200,000 annually. One of the prominent professors is Mr. Chung Wing Kwong, who was converted about twenty-five years ago. He was a second honor student and an eminent member of the literary class. Through his influence the Chinese have contributed \$100,000 to the college. Many students from Canton Christian College are now in the United States at different universities. The College is under strong Christian influence, and the larger proportion of the students are open believers in the truths of the Gospel.

The forward movement has been accelerated by the work of

medical missions. The largest medical college for women in China is located at Canton. This institution began in a small room with two or three pupils, and was founded by Dr. Mary H. Fulton. In 1880 there was one hospital in the city, and accommodations for women and children were restricted to one small ward, and to this ward came only women of the poorest classes. Unspeakable suffering was the lot of thousands of women who were helpless in the hands of ignorant and superstitious midwives. Dr. Fulton began with a few young women who ventured to enter a medical class. Visits to the homes of the higher classes gave relief from suffering, and profoundly impressed the patients with the superior knowledge and ability of the physicians from America. Applications to enter the medical class continued, and through the generosity of Mr. E. A. K. Hackett funds were supplied to erect a suitable college building. A training school for nurses was then started. To accommodate the large numbers applying for relief new buildings were erected, including a women's hospital, a new laboratory, and a large dispensary. Today the Hackett Medical College for Women is one of the best known institutions in China. More than 100 young women have been graduated, and are located in different cities, in three different provinces. A plant worth \$150,000 provides excellent facilities for all students. This college is to be made equal to any in the United States, and has the united support of the Women's Boards of our Church. The graduates have raised \$23,000, part of the sum that will go into the erection of a suitable dormitory to accommodate the increasing number of students. The College is in charge of Dr. Martha Hackett, assisted by a staff of graduates from universities in the United States.

Educational development is a further stimulus to the forward movement. Thirty years ago it was necessary to provide support for pupils entering our few schools. Today the majority of our schools are self-supporting, and no school is wholly supported by foreign funds. The finest school of its kind in the province began with one teacher and about a dozen young girls. Today the True Light Seminary sheds its rays over a vast area. The students number nearly 200, and include a large proportion of young women from wealthy and intellectual classes. The buildings and equipment are of high order, and a new dormitory has just been completed to provide quarters for the increasing number of students. When I came to China a decent young woman might not be seen on the streets without a chaperon. Today thousands of young girls may be seen on their way to school, and no man would dare to insult one of them. The total number of students in the Protestant schools of the province is about 30,000.

The forward movement in China is very notably in evidence when we consider the progress made in union work. At the John R.

Mott meetings it was decided that an effort should be made to organize union theological colleges. Representatives from seven different Missions conferred, a constitution was formed, and each Mission entering the Union provided one instructor. Today in Canton is the largest Union College in the world, considered from the standpoint of denominational representation. The Societies represented are the Presbyterian Board, New Zealand Presbyterian Mission, the Canadian Presbyterian Mission, the United Brethren Mission, the Congregational Mission, the London Mission, the Wesleyan Mission, and the Church of England Mission. The first building was erected by Mrs. Cyrus McCormick, of Chicago. The site of the College is a most advantageous one, close to the suburbs of the city. Recently a fine dormitory has been added and residences for some members of the faculty. Additional buildings will be erected as rapidly as possible to accommodate students and to provide needed equipment. Among members of the staff are a few very able Chinese instructors, and others preparing in the United States will be secured at the earliest possible day. In this Union Theological College the great fundamentals of faith are clearly set forth, and through this great agency will go forth hundreds of carefully trained preachers and evangelists to supply the rapidly increasing number of churches in the chief centers of the Province.

The forward movement receives strong emphasis in the organic union of the Presbyterian, Congregational, United Brethren, London Mission, and Swedish Mission Churches to form a branch of the United Church in China. Other societies will, no doubt, soon come into this Union. The denominational distinctions which have been so long maintained in other lands have not only no significance with the Chinese but rather serve to confuse their minds as to the great fundamentals of faith. Hereafter churches and preaching halls will not bear denominational names, but will be designated as Churches of Christ in China. The forms of church government will be modeled largely after the Presbyterian order, but with a different nomenclature. By this union all danger of overlapping will be avoided. Great gains in economy and efficiency will result. Gradually the leadership in all forms of church activities is passing from foreign to Chinese control, which has been the aim of missionaries for many years. Responsibility develops leadership, and with Chinese as leaders we shall receive larger contributions to all forms of work. The Secretary of the Y. M. C. A. in Canton is Mr. Leung Shiu Cho, with three foreign secretaries to assist him. The National Secretary for China is Mr. David Z. T. Yui. The Principal of the large Middle School at Canton is Mr. Kwaan Yan Cho, aided by several American teachers. Just as fast as possible missionaries must pass over to Chinese control churches, schools, hospitals, and all heavy responsibility for the

evangelization of these hundreds of millions. This does not mean that the missionaries will seek to evade duty. They will be needed for many decades to help secure funds, and to labor in closest relation with Chinese leaders as councilors and co-laborers in evangelistic, educational and medical departments.

Most of our self-supporting churches have been founded by the Chinese who have had full control in raising funds. Recently in Canton a church was dedicated that cost nearly \$40,000, in addition to the cost of site. The funds were raised entirely by Chinese. Another site was secured and a church built which today is worth \$50,000. Last year a church costing \$6,000 was built by one man in a market town and ten miles distant another church costing \$4,000 was built. Some years ago a lot was purchased in a market town, and today on that property is a church worth \$7,000 and a girls' school is supported with three teachers and seventy-five pupils. In San Ning City, the Chinese have had for years a strong self-supporting church, and the value of the plant, including school for boys and girls is \$25,000. Not far from this is another plant, including site, church and schools, worth \$40,000. All of



A CHURCH BUILT BY CHINESE. THIS IS A BUILDING AT TIK HOI ERECTED AND PAID FOR AT A COST OF \$5,000 WITHOUT FOREIGN HELP

them have been founded and are supported by Chinese funds. When I first went to San Ning the only evidence of Christianity was a small, dirty shop, used as a meeting place for a dozen Christians. It is unreasonable to expect Chinese to contribute large sums of money, and place these sums in the hands of foreigners if they have no voice in the use of these funds.

The dominant aim of all these Missions is to reach, not only large centers, but the thousands of villages in the Province. Three-fourths of China's hundreds of millions live in villages. Missionaries alone cannot directly reach these millions. The great work must be done by trained Chinese helpers. We can support ten of these workers more cheaply than one missionary, and they will do twenty times the work that one missionary can do in direct evangelistic effort. The great function of the missionary is to seek out and prepare bright young men for this work. Qualified evangelists are now set apart to engage in the specific and definite evangelization of the villages. In one Mission, in the past two years, 1,500 villages were reached and more than 100,000 persons heard the Gospel message. Monthly re-

ports indicate the number and names of villages reached, with additional information as to tracts distributed and number of persons reached.

The forward movement includes the plan to open preaching halls in the market towns and chief centers of trade. Hundreds of markets are found in this Province, and to these markets the hundreds of thousands of villagers come every five days to buy and sell. The chapel in the market is the light for the surrounding villages. Within a radius of three or four miles from the market may be found 40 or 50 or 100 villages, all depending on the size of the market. On market days the chapel is crowded with hearers. On other days the preacher visits the villages, and these visits are continued throughout the year. Through the agency of these chapels in market towns, the villages will be reached directly, and gradually every prominent village will have its church and school, provided for by Chinese funds. We can now go into thousands of villages and meet with encouragement and find willing hearers.

Lastly, the most profound significance of a forward movement is China's very deep friendship for America. That missionaries have had a very great influence in bringing about this great asset is not a debatable question. They have opened the hospitals, started schools, and founded asylums for the lepers and the insane and the blind. They have distributed tens of thousands of books and tracts in defense of sanitary measures. They have been distributing agents in famine regions, and have supplied physicians to plague-stricken provinces. A very large proportion of the finest equipped colleges, hospitals and schools in China were established with American money. The gifts of millions of gold sent to help famine sufferers increases China's sense of obligation; and they will not forget it.

The religion of China is idolatry, pure and simple, and China spends more than one hundred million dollars yearly in idolatrous worship. How speedily that money will go into schools, churches and hospitals will depend on what use we make of our unique opportunity. Idolatry can not stand before the aggressive power of the Gospel. A great Chinese scholar declared that his nation's most bitter need is good men; and good men, in the most comprehensive sense, are not found apart from Christian civilization. The old empire had in it the elements of stability, but none of progress. The great Republic of China lies wide open, and we are invited to take the leadership in making that Republic, by our gifts of men and money, one of the most influential of the great World Powers.



THE PROTESTANT EPISCOPAL CATHEDRAL IN MANILA, P. I.

## Achievements of One Hundred Years

*The Centennial of the Domestic and Foreign Missionary Society of  
the Protestant Episcopal Church in the United States  
of America*

BY REV. FRANKLIN J. CLARK, B.D., NEW YORK

Secretary of the Presiding Bishop and Council and Secretary of the Committee on  
Arrangements for the Centennial

ONE hundred years ago the Episcopal Church in the United States began to realize the necessity for organization if it were in any way to fulfill the reason for its existence. At the General Convention held in Philadelphia in 1820 a Society called "The Protestant Episcopal Missionary Society in the United States for Foreign and Domestic Missions" was organized. The constitution was, however, found to be defective, and a special General Convention was called for the following year—1821—to remedy this defect. This afforded an opportunity for those more interested in domestic than foreign missions to bring about a change in title of the Society, and it was re-organized under the present name. This Society is the sixth oldest in the United States, being antedated by the Moravian, which was organized in 1745, but almost contemporaneous with the four other societies which began during the years between

1802 and 1818 when the new Republic was asserting itself as a Nation. It is perhaps the oldest organization, except the Moravian, which at its inception united the idea of work both at home and in foreign fields.

The creation of this society used up practically all the missionary spirit in the Church. Membership was based on the payment of dues and as it was entirely voluntary, diocesan needs easily took precedence over this new interest. The only ones really filled with missionary zeal were the few who volunteered for service. One man, the Rev. Joseph R. Andrus, went to Liberia with the American Colonization Society, but died of fever a few months afterwards. The Rev. J. J. Robertson and the Rev. and Mrs. John R. Hill started the valuable schools at Athens, Greece. Four missionaries went to the West and South, one to Michigan Territory, one to Wisconsin Territory, one to Missouri Territory, and one to the newly acquired Florida Territory. These were the lonely heroes of that day; the Church sent them out and then almost forgot them.



BISHOP SING—FIRST CHINESE BISHOP

Not until 1835 was any real progress made. At the General Convention in Philadelphia in that year three important steps were taken. In the first place it was declared that *the Church itself was the missionary society*; but every member of the Church, by virtue of his baptism, automatically became a member of that society. It was recognized, in the second place, that a definite organization was necessary to carry out the wishes of the society, and a Board of Missions was organized. The third important step was the consecration of the first missionary bishop, Jackson Kemper, who was sent to the great Northwest Territory to help the pioneers build up a Christian civilization.

In 1871 the Church took another important step by bringing together under one head as an Auxiliary to the Board of Missions the



many women's societies which had been doing missionary work independent of any central organization. This Woman's Auxiliary has been one of the most effective aids the Church has had. In addition to the gifts which the women made each year in money and material, the Auxiliary decided in 1889 that it would make a further gift to be collected during the three years preceding each triennial General Convention and to be presented as a united thank-offering. The first offering was presented at the General Convention in 1889 and amounted to \$2,000. That presented at the General Convention in 1919 amounted to \$467,000. This united offering is used for the support of women missionaries at home and abroad. In addition to its gifts of money, which have totalled over fourteen millions of dollars,



CHINESE BOY SCOUTS AT ST. JOHN'S COLLEGE, SHANGHAI

it has saved hundreds of parishes and dozens of dioceses from the deadening blight of self-centered prayer, thought and work. It has introduced and popularized the missionary meeting, the mission study class and the Church Summer Conference, and many missionaries have come from its ranks.

In 1877 the children of the Church began definite cooperation with the Board of Missions. In that year Mr. John Marston, who was superintendent of a small school in St. John's Church, Lower Merion, Philadelphia, asked his children to save their offerings during Lent and send the money to the Board of Missions. This first offering amounted to \$200. The next Lent the whole Diocese of Pennsylvania adopted the plan and \$7,000 was given. Today the children of the Church from all over the world collect their Lenten offerings



IN SOUTH DAKOTA—AN INDIAN CHRISTIAN CONVENTION

in mite-boxes provided for that purpose, and these gifts have increased to nearly \$250,000. In the past forty-one years they have totalled over \$4,000,000.

At the last General Convention in 1919 all of the general missionary, religious educational and social service work of the Church was brought under one organization, known as "The Presiding Bishop and Council." This has developed six departments, covering Missions, Religious Education, Social Service, Publicity, Finance and the Nation-Wide Campaign. The last named Department was organized because of the action of the same General Convention in extending to the Whole Church the Missionary Campaign which had been held with great success in many parts of the country in single parishes, whole cities, and in several cases simultaneously in an entire diocese. This is not primarily a financial campaign, but one of education and of spiritualization. A financial objective was placed before the Church which, though not fully met in the two years that have elapsed, did result in 1920 in an offering for general work 117 per cent larger than that for the year 1919. The National Council was enabled to finance all of the departmental enterprises without incurring debt and released over a quarter of a million of dollars for the cancellation of old debts. The Council was also able to underwrite the entire budget of the Continental Domestic Missionary Bishops, releasing them from the arduous work of soliciting "specials" for the support of their work.

Not only did the general work of the Church benefit by this campaign, but it is estimated that the dioceses received for missionary work within their borders an increase of at least two million dollars over the previous year. It is also estimated that parochial incomes benefited by an increase of at least three and one-half million dollars. Undoubtedly a part of this larger parochial income was used to increase the salaries of the clergy, for the Church Pension Fund reports

that clergy salaries for 1920 showed an increase of a million dollars over 1919. Perhaps one of the most important results of the campaign was bringing about a national consciousness which was absent or inarticulate before.

In the foreign work it is also possible to record some measure of advance. In two of the mission fields the three objectives of all missionary work have been in a large measure realized; viz, self-government, self-propagation and self-support. In China there is a self-governing Church composed of the dioceses of the Anglican Communion, being the Church of England, the Church in Canada, and the Protestant Episcopal Church in the United States. This Chinese Church has its own Board of Missions supporting its own missionaries and has a native Chinese Bishop. The same is true in Japan where the Anglican Communion is organized as a self-governing Church with its own Board of Missions. There are many self-supporting parishes in both these countries, but as yet no Japanese bishops. It is probable however, that within three years a diocese will be created, led by a Japanese bishop.

It is impossible to record in detail the accomplishments in the mission fields. Any record of work in China and Japan would be incomplete, without reference to St. John's University and St. Mary's School in Shanghai, and Boone University and Church General Hospital in Wuekang and St. James Hospital in Au King, and St. Paul's College and St. Luke's Hospital in Tokyo. The value of St. Luke's Hospital in Tokyo was recognized by the Japanese Emperor who gave \$25,000 to aid in building a new and greater hospital. A group of Japanese public men also gave an additional \$55,000.

Forty years ago a lad of ten was brought by his Mohammedan



IN ALASKA—THE BISHOP PREACHING TO INDIANS AT A FISH CAMP



RAW MATERIAL IN AFRICA—BOYS AT BENDER, WEST AFRICA

father to St. John's School in Cape Mount, Liberia, on the west coast of Africa. In June of 1921 he was consecrated Bishop-Suffragan of the District of Liberia, in the Church of the Incarnation in New York City. He is now one of the thirty native clergy trained in the Church's schools and ministering to the needs of their own people.

In America the devotion and statesmanship of men like Bishops Whipple, Hare, Gilbert, Morrison, Biller, Burleson and Remington



SERVICE IN THE CHAPEL OF ST. AUGUSTINE'S INDUSTRIAL SCHOOL, NORTH CAROLINA  
PROTESTANT EPISCOPAL WORK AMONG COLORED RACES



IN JAPAN—NURSES AND STAFF, ST. LUKE'S HOSPITAL, TOKYO

have won thousands of Indians to the Christian faith. Many workers, clerical and lay, have come from the more than one hundred Indian congregations in which are enrolled fully 12,000 baptized members. In negro schools in the South, such as St. Paul's Normal and Industrial School in Lawrenceville, Va., St. Augustine's in Raleigh, N. C., over 2,000 young men and women are being trained in ways that will make them self-respecting and self-supporting citizens. In more than thirty-five schools of all grades the children of the Southern Highlanders are developing into better citizens. A newly organized division for work among foreign-born Americans has already shown results from its careful study of this problem. In Alaska the Church is ministering to all the three races found there.



FOREIGNERS IN AMERICA—A CHOIR OF CZECHO-SLOVAK BOYS IN WESTFIELD, MASS.

Out into the Island world the Church has followed the Nation's Flag. In Hawaii, where East and West mingle as perhaps nowhere else, in cathedral and in modest chapels, in social settlements and in schools, she is bearing her witness to the fact that men of different races can live in brotherly good-will, while retaining their racial allegiance. In the Philippines, especially among the primitive tribes, the Church is supplementing, as only Christian teaching can, the successful civilizing work of the United States Government. In the New World Industrial School in Porto Rico the Church helps to fit young men for the duties of life. In Mexico and South America the Church is also bearing her witness in such institutions as the Southern Cross School in Brazil.

Looking back over the achievements of the century, it is not difficult to see how the work at home and abroad might have been strengthened and advanced if the Church had taken advantage of the many opportunities which were being constantly offered, but we are devoutly thankful for the progress made and for having a share in the evangelization of the world.

#### PROTESTANT EPISCOPAL MISSIONARY STATISTICS FOR 1920

	American Missionaries	Native Workers	Mission Stations	Churches—Chapels	Schools	Hospitals	Communicants
Africa (Liberia) . . . . .	10	150	47	21	46	1	2,721
China . . . . .	178	738	131	109	190	5	6,769
Japan . . . . .	63	381	141	91	67	3	4,816
Brazil . . . . .	6	17	56	22	8	.....	1,754
Cuba . . . . .	19	39	41	17	16	.....	2,005
Haiti . . . . .	2	73	35	24	15	.....	1,143
Mexico . . . . .	3	29	24	22	4	1	995
Alaska . . . . .	34	8	19	29	10	2	900
Philippines . . . . .	30	50	19	13	13	2	1,394
Honolulu . . . . .	22	10	20	16	16	.....	1,972
Porto Rico . . . . .	17	10	8	15	5	1	2,527
Panama . . . . .	6	.....	.....	6	.....	.....	1,425
In the United States ..	635	.....	.....	.....	.....	.....	.....
	1,071	1,525	541	385	380	15	28,121

The expenditures of the Department of Missions for 1920 amounted to \$2,611,661.

# The Cause of Changes in Korea

BY REV. JOHN NELSON MILLS, D.D.

PROFESSOR FREDERICK STARR, of the University of Chicago, in an interview published in the "Japan Advertiser" last May, said that he had been tremendously impressed by the fact that, for the first time, Koreans have seemed awake to their opportunities. He did not attribute this to the rule of Japan, as most travelers do, but confessed that the cause of the change was beyond him to fathom. Professor Starr has been visiting Korea almost yearly since 1912 and is a trained observer. His comments, therefore, are of more than ordinary interest.



KIM IK DOO PREACHING IN KOREA

It is nearly ten years since my last visit to this country and the same changes astonish me. There are still "devil trees," covered with bits of paper containing prayers, and piled around with stones, in mute petition for protection from unknown evils. The itinerating missionary still follows close upon the sorceress, but there are manifest a new spirit, a new hope and a new desire for self-determination in more than government among this people. Old things are passing away, new things are appearing. If we look further than did Professor Starr for an explanation, we shall find it where the Thessalonians found theirs when Christianity made its first appear-

ance among them 2,000 years ago: "Those that turn the world upside down have come hither also."

When Pastor Kil, of the great Central Presbyterian Church at Pyeng Yang, returned last year from a two years' imprisonment, he confessed that he needed reconstruction before he could enter again upon his work. Old time sermons, long and filled with doctrinal discussions, would not now satisfy his people. They demand teaching

that fits into the present-day needs. They ask for better music in all the services; for social intercourse among men and women; for more education and better teaching. Curtains that used to separate men from women in the churches have largely disappeared; seats have been introduced, and the little, squatty, thatched huts that formerly served for churches in the country districts, are being replaced by good church buildings, comfortable and attractive.

A recent Sunday spent in Seoul, a city of nearly 300,000 inhabitants, almost made me feel that I was in America. The six or seven churches which I visited, of the twenty or more in the city, were well filled, some of them with congregations of 500 or more.

The Japanese Government still hampers Christian work in many ways. Fifteen of the thirty-two signers of the so-called "Declaration of Independence," which was in reality only a petition to the Japanese Government, are still in jail. Scarcely a day passes but some influential pastor or church officer is haled off to prison simply on suspicion that he may be working against the Government. Red tape abounds and hinders the missionary on every hand.

Nevertheless the missionaries generally speak well of Japanese officials. Governor-General Sato, the governors of the several provinces, and most of the high officials seem friendly to missionaries and desirous of doing the right thing. But somewhere along the line there is a miscarriage. The power of control breaks connection, and persecution follows. Usually the blame is laid at the door of the Chief of Police, for when a disturbance breaks out, he is called to account. If he denies the story of the missionary or the Korean Christian, as he always does, his superior officer has nothing to do but to accept his report. Should the evidence of maltreatment be too convincing, the Chief is given a mild reprimand or a vacation from office for a few days. The Japanese military party is the cause of the trouble in Korea as that party is in control in Japan.

When the Japanese Government, six years ago, issued an edict that all Bible teaching and religious instruction must be given up in Korean schools within a period of ten years, many Christians and missionaries became panic-stricken, and conformed to the decree, but others believed that the Japanese Government, if given time, might be persuaded to reverse its policy in this matter as it has nearly always done in other cases. They therefore kept on teaching the Bible and giving religious instruction. They were right for the restrictions have been removed. Now the schools that "conformed" are in a predicament. Many of these, notably the Chosen Christian College, desire to get back their former liberties but encounter difficulties. Under the present plan the college, by consent of the Government, is devoting the thirty minutes morning recess period to Bible instruction and the classes are attended by a large proportion of the stu-





A FEW OF THE EIGHT THOUSAND KOREANS WHO ATTENDED EVANGELIST KIM'S MEETINGS IN SONGDO

dents. It is felt, however, that the Christian purpose in founding the college is not fully met in this way, so that the college authorities are endeavoring to have its charter changed.

The Japanese Government offers special inducements to those schools that do not teach the Bible or religion. Graduates of "conforming" schools are favored by exemption from some examinations for the universities; one hundred dollars is to be given to each "conforming" school for the purpose of sending its teachers to Japan on educational excursions and other advantages are offered. The Southern Methodist school at Songdo, a "conforming" school, received \$600 for its library. In Japan the Educational Department of the Government made a rule that private universities shall allow only graduates of "conforming" schools to take entrance examinations.

Some remarkable revival meetings were held in Seoul last winter by the Rev. Kim Ik Tu, Moderator of the Presbyterian General Assembly of Korea. Much attention was given to faith healing, probably due, in part, to the visit of James Moore Hickson to the Orient. Whether or not any remarkable cures were wrought may be questioned. But the sunrise prayer-meetings, where 600 people gathered for an hour in the intense cold, and the crowded evening services, where 6,000 people filled every inch of space in building and grounds to listen to the simple Gospel from a plain man, were immensely impressive. Rings, watches, ornaments of every kind, and money gifts as large as \$400, testified to the benefits received.

Church attendance has increased in Korea twenty-five per cent during the past year. All schools are crowded, so that dormitories intended for fifty are occupied by one hundred. Tuition fees have been increased; still there is a large waiting list.

In Korea there is a wide-open door. The hearts of this hospitable and kindly people are more than ever receptive to the Gospel, with its inspiring and uplifting message of faith, hope and love.

## A Japanese View of Christianity in Japan

BY DR. TAKUMA DAN OF TOKYO

From an address delivered at a reception to the delegation of Japanese business men arranged by the Foreign Missions Conference in New York, December 8, 1921

**I**N ONE of the loftiest passages of your New Testament it is written, "Greater love hath no man than this that a man give his life for his friends." For generations your Protestant missionaries have been giving their lives for the benefit of their grateful friends in Japan. By this I mean a giving of life in the highest sense: namely, by the dedication of themselves to uplift and ennoble the lives of others. No group of men or women in all the world have exceeded

your missionaries in this. On behalf of all my countrymen I am profoundly grateful for this opportunity to acknowledge all that your honorable body of missionaries has done in the past and to entreat that this great work shall continue.

Even before Japan, at the insistent invitation of America, joined the great family of nations which comprised Western civilization, a devoted group of devout and earnest Protestant missionaries were already at work there. It is important to recall that this work was religious in a very true sense and in the highest degree. Their work was dedicated and adapted to the land to which they came, and to the amelioration and betterment of the conditions which they found. But their work was not confined to what we understand by religion alone. It was evangelical, but it was also educational and medical. In this they have been enormously successful. The medical work done by the missionaries in the past in the important field of sanitation and in teaching the care of the body as well as the enlightenment of the soul, has been beyond all praise. On the educational side your missionary schools have an honorable name in my country, which to acknowledge is to praise.

You have studied with open mind the peculiarities of Japanese psychology and character with which you have to deal. Sinking all thought of self, you have adapted your teachings to conditions with which you have to deal. The seeds of the Gospel which you have sown have fallen, therefore, upon fertile soil. Nay! you may count on a harvest one hundredfold. The teaching of broad Christianity embraces all sorts and conditions of men. It embraces the rich as well as the poor. It seeks the cooperation of the layman as well as the trained theologian. It embraces not Japan alone but all the varied and diverse people of the Far East. This, then, is my hope—that cooperation with others should be your watch-word. Advise freely with the people and officials of government, whenever the government is reliable and stable, to further the welfare of the people. None know better than Americans that patriotic harmony is a part of all true religious teaching, and the cooperation of my government as well as of all intelligent people, will attend and assist your effort toward the uplifting of our people towards higher ideals and actions.

As a layman, not of the Christian faith, perhaps I cannot pass judgment; but will you permit me in conclusion to offer my sincere congratulations on the progress already made in the founding and establishment of a Japanese self-supporting Protestant Church in Japan. How far off the time may be when the Christian Church in Japan shall no longer be dependent on Americans for help I cannot undertake to say, but I can promise you the continued earnest and helpful cooperation of all the enlightened part of my countrymen.



THE CENTER OF MOUNTAIN LIFE—A COMMUNITY STORE IN THE SOUTHERN HIGHLANDS

## The Southern Mountain Problem

*A Study of the Efforts to Solve a Great Unfinished Task*

BY REV. ROBERT S. WIGHTMAN, MAYWOOD, N. J.

WHEN the Church first confronted the task of enlightening the people in the great mountainous section of the East, preachers were sent into the hills to persuade people to clean up, set their houses in order, stop making moonshine and begin a work of construction that would produce a condition of prosperity. In the Southern Mountains, however, the people generally had the idea that "preachin' that makes ye git right up and holler—that's religion." This kind of emotionalism has a tremendous hold in the Appalachians and many seem to think that it matters little how a man lives so long as he shouts in meeting and repeats his religious experience year after year at annual evangelistic services.

Religion among the Mountaineers is not of the practical order that will bring about any decided change for the better in a man's conduct. It is therefore necessary to do more than preach to the Mountaineers and today the Church is not only sending to these mountain regions preachers, but is adding to this evangelism other

influences that are equally necessary and without which preaching is ineffective, namely, practical instruction in the fundamental principles of daily life. Christian women have therefore been sent into the coves to establish model homes, to administer common remedies in cases of illness, and to draw tactfully about them groups of young and old for wholesome influence. Educated Christian women render invaluable assistance to those in trouble and their neatly kept homes radiate an influence all through the valley. Silently and beautifully they are doing their work but still the problem is not fully solved.

Believing that the secret of prosperity in any country is the home; and the secret of a good home is a good mother; therefore, the Mission Boards undertook to supply the mountains with schools in which to educate Christian womanhood. The mountain workers back in the settlements along the creeks and forks have been watchful for bright, promising children and encourage their parents to send them to the Mission schools. Their own district schools being shamefully inadequate, the children have gone to these Church schools and under their transforming influence many have been changed from timid, backward illiterates to wide-awake, cultured youth, able to meet any situation in the mountains and out in the Blue Grass country.

But even these schools have not fully solved the problem. A number of the students go back to their homes to teach school, or to live quietly lives that really help, yet many never return to their mountain homes, but use the school as a stepping stone to city life. Others who return home, being overwhelmed by their old environment, become backward mountaineers again. I saw one such girl stirring a caldron before the door of her old cabin home, whose bare legs and uncombed hair indicated that she was just as she used to be before she went away to school.

The Mission Board schools are not a failure, far from it, they are indispensable, but they need to be supplemented. While all of these various forms of Christian work have been noble ministering agencies of God the Church's great task has only been begun.

If the people of the Southern Mountains are to be reclaimed morally, spiritually, socially, intellectually, economically; if the families up the creeks and forks and branches are to know how to live, how to keep well, how to bring up children; if they are to emerge from the eighteenth century and live abreast of the twentieth, in the highest Christian sense, then there must be some more adequate work established for them *in their very midst*. They cannot be educated by leading their finest young men and women *out of the mountains*. That impoverishes the highlands still more. We cannot transform one or two thousand people in a valley by sending one highly educated woman there to do settlement work.

The method which the Church Boards have most recently adopted to meet the needs of these mountain districts is to establish Community Centers.

The natural gathering places in the mountains should be utilized for the distribution of every kind of helpful influence. The place where the community store and the mill are situated receives constant visits from many people who live back up the creeks and forks. Naturally the church is here, so that it is also the religious center.

Accepting this as a starting point, the Church is supplying men of God, men of sound Christian faith, men of intelligence, men of exemplary life, to develop the Community Center idea. These seem to us very commonplace characteristics but are full of significance to those who have met the ordinary mountain preacher, have listened to the display of his ignorance and have heard him glory in the fact that he can neither read nor write and possesses no "book larnin" so that his information must come directly from God. The Community Center is to provide sane, practical preaching of the Gospel by men of strong Christian character, thus making it the place of real religious instruction and inspiration.

Naturally here also is the school, and the Community Center program calls for better schools and better teachers than mountain children have had in the past. Some of their school buildings are the crudest kind of ill-kept rooms without even a teacher's desk.

Many of the teachers have not even been graduated from the grammar schools. Some Mountaineers think that their teachers need have no more education than they desire for their children, so that a child who is expected to discontinue its education with the fourth grade primary need have no better teacher than one who has finished that same primary grade. Why pay for an expensive teacher when a cheap one, much more readily found, will do?

The Community Centers should have fully equipped teachers in charge of well equipped schools, so that they will become centers of real education. If this is accomplished the mountains ere long will be filled with young men and women who have actually learned something, and these people's entire plane of thought and action will be truly raised.

These isolated regions also greatly need medical institutions of some kind, with information not only as to the treatment of prevalent diseases, but also concerning their prevention. In some mountain regions they are still using the primitive remedies prescribed before the Revolutionary War. The people know nothing about germs and the necessity of sanitation has never occurred to them.

The natural gathering place of the community should be the place where a capable physician can be found, where sensible remedies are prescribed, where kindly nurses can be secured, and where clinics are

held. Thus the physical ailments of innumerable folks suffering in silence and in ignorance of their actual condition may be analysed, treatment given and good health restored.

But this is not all; the new method of establishing these centers seeks also to create a wholesome social atmosphere. Mountain young people have virtually no provision made whereby youths and maidens may mingle in a natural, wholesome way. Even the churches in some places keep the sexes separated, with the men on one side and the women on the other. Early marriage—so common an occurrence among the Highlanders—is the outcome of social starvation; it



A TRANSITION—FROM OLD LOG HOUSES TO NEW FRAME COTTAGES

offers about the only social diversion. If there were the proper outlet for wholesome social fellowship, these early marriages would not be so common.

The Community plans call for a program of social activities, and with someone at the head who knows how to organize these young people into athletic groups and clubs and societies for the entertainment not only of themselves but of the entire community. This will help to turn the minds of an otherwise stolidly morbid people into a live, enthusiastic population who can think away from themselves and their temptations to things that produce robust Christian character.

There is still another sphere which must be included if prosperity is to abide in any measure—the sphere of crops and farming. Thus

the plan calls for an Agricultural Center. The mountain inhabitants should have the opportunity of seeing a modern farm well run with proper rotation of crops, the land tilled with modern implements, and such methods used as will bring far larger returns than ever before. They should have the privilege of securing information from someone well instructed along these lines.

This then, is what is meant by the Community Center:—A Religious Center, an Educational Center, a Social Center, a Health Center, and an Agricultural Center all in one. It is a sort of "People's University" for folks of the mountains, presided over by a faculty of six or eight Christian workers intent upon teaching these isolated people the fundamentals of present day life. Here lies a part of the unfinished task of the Church.

One preacher in the South gave up a \$2,500 position, in what is regarded as the finest town in the highlands of Tennessee, in order that he might accept a \$700 position as evangelist in the mountains. He conducts two weeks of special meetings in seven different appointments every year, requiring about ten weeks away from home, and living in a primitive way that would be physically impossible for many men.

During the time of my visit he was enlarging his house that he might use the new part for social activities in a diversion-starved community, that after school hours was swarming with children who had nothing to do and no place to go for wholesome recreation. This young man is sacrificing the privacy of his home, and paying for the enlargement of his premises that he may bring a little more into the lives of these youth. Earnest and consecrated as he is, however, and successful as he may be, he can reach these folks only in a religious sense and that is not enough for all-round development.

Back in the mountains of North Carolina there is a hospital beautifully equipped where hundreds of sick are brought and surgical cases, too severe to be carried over the fords to the railways and thence to distant cities, are successfully treated. Two physicians, true men of God, respond not only to the calls for them by day and night, but they sometimes trudge afoot, sometimes on muleback for miles, until utterly weary, and attend to the work in the dispensary as well. Although that hospital may perform ever so wonderful a service, it can transform those mountains only in a physiological sense, and *that* is not enough.

In numerous places in the mountains certain specific things are being done for the Highlanders; here is a school, there a hospital; here lessons are given in basket weaving, there in some other industry, but each branch only partially solves the problem while other essentials are neglected. The Community Center idea includes the supplying of human need on every side. I know of no Community





A MISSIONARY PASTOR IN THE MOUNTAINS VISITING HIS PARISHIONERS

Center which as yet has undertaken *all* of the spheres of activity, but those who have adopted the plan have been wonderfully successful so far as they have gone.

Here is an illustration: About four years ago the Woman's Board of the Presbyterian Church sent a young woman into a cove in the Kentucky mountains. For lack of lumber, people were making caskets for the dead from boards drawn from the roofs of their homes. This young woman bought a portable saw mill, cut lumber for her own buildings and then sold the saw mill to the community. As a result a great transformation from log to frame houses is being made all about that region. Moreover the cove has come to be the lumber center for miles around.

The Mission Board sent other associates to work with this young woman. They built one of four school buildings for pupils from the fifth grade primary up, and the county, recognizing the Community Center plan, not only built a graded school for children of the first through the fourth grades, but made one of the young women superintendent of fourteen schools in the neighboring mountain districts.

The Board then built a dispensary and sent out a trained nurse, to care for the sick. Clinics are held and instruction is given which reaches far and wide. They organized a Sunday-school at the Center where many children and young people are taught every week; a

Christian Endeavor Society and a mid-week prayer-meeting follow and give strength for daily duties. Social life was developed by athletics, such as baseball and basket ball, and people came from far and near, both to take part in the contests and to witness the games. On national holidays able speakers are brought from distant cities to address the assembled multitudes with messages such as these simple folk had never heard before. As one result a man over forty years of age left his work and went to a city several hundred miles distant to take a three months' Bible course in order that he might become a more proficient teacher of life's great basic truths.

In these few years the attention of the mountaineers in this part of Kentucky was peculiarly drawn to this cove as an all-round Community Center. There is little need now for these people to go out of the mountains for anything except a college training. Every influence is at work to make them what they ought to be. The Community Center actually solves the problem. The young people, after visiting other places, say that they take more enjoyment out of their particular community than they do anywhere else.

No one of the features that make up a Community Center program can of themselves fulfil our Christian duty to the Southern Mountaineers. They need help from *every* angle and they must receive that help by our taking things they need to the people in their environment rather than by taking the young people out of their home surroundings. Whole sections must be enlightened and purified with the Gospel of Christ so that faith and knowledge, health and daily work and play may be made wholesome and may prosper. This is giving Christ to a people in need.

A very successful worker in Kentucky, with all the fire of a soul under the power of the discovery of a new truth, declares that the Christian Community Center is the only way of successfully transforming the mountains. She adds the stimulating claim that "if given the opportunity the mountaineers, with a little guidance, can run their own Community Centers." She asserts that such Centers in every county "would solve the problem of the Southern Highlands in one generation."

If there is even a fair chance that this is true, then let the facts be known. Let the Church open her eyes to the great unfinished task of transforming the Southern Mountains and undertake in a larger, more permanent way the saving of the mountaineers. Monuments to mistaken methods and abandoned undertakings in the form of deserted buildings, are scattered through many coves. The time has come to concentrate our efforts for the mountaineers on the development of Centers of light and power from which new life may flow out into all the homes of the Highlands. It is time for the Church to lay a firm hold upon this task and to bring it to completion.



A GROUP OF CHRISTIAN SAILORS (Mr. Stacey in the Center)

## From Stoker to Missionary

*The personal story of a stoker in the British Navy who was converted in China, and later went as a missionary to soldiers in India*

BY HUBERT G. STACEY, LATE OF KARACHI, INDIA

**A**BOUT the middle of the year 1900 I was cruising around Australia and New Zealand waters in "Her Majesty's Ship Mohawk" as a stoker in the British Royal Navy. News reached us that the Boxer Rebellion had broken out and the Mohawk, with two other ships from Australia, was ordered to China. None of us were feeling any too pleased at the change of stations, the Australian station being a great favorite in the British Navy. I had the unaccountably bitter feeling against all Chinamen, which almost every person has who is not a Christian, and who does not know China and the Chinese.

After an interesting and speedy voyage we reached China and took our part in putting down the Boxer uprising and when peace

was proclaimed in December, 1900, I was informed that I must finish the remainder of my commission on the China Station. Being determined to "make the best of a bad job" and wanting to see as much of the country as possible while there, I volunteered for special service on the Upper Reaches of the River Yang tse kiang.

While stationed at Chungking, in Szechuan Province, Western China, awaiting the rise of water that would enable us to proceed further up the river, I was brought to the foot of the Cross of Christ by a missionary lady of the Methodist Episcopal Mission in that place. The same missionary was the means of converting the young lady who afterwards became my wife.

From the day of my conversion I loved China and the Chinese, and I prayed that I might become a missionary in that great field. I worked amongst my shipmates and studied that I might be more fitted for such a work when God should call me. I was appointed for the remainder of my service in the navy as Secretary of the Royal Naval Christian Union.

At the expiration of my commission, no call to mission work had come, and I joined the British Army. There I found it was possible to attend school and was later appointed a Secretary of the Soldiers' Christian Association and of the Royal Army Temperance Association. Every opportunity offered to speak for the Master was gladly accepted in order that I might become fluent of speech for Him should He call me to larger service in China.

After some months in Ireland and then in Gibraltar I sailed in 1907 for India. I had continued my studies and had gained the highest army award for education, but still no missionary call came.

While in Mallapuram in South India I was appointed Acting Army Schoolmaster, in spite of the fact that I had had no teacher's training, and for twelve months I labored in the school teaching children from four years of age to fourteen, and soldiers from eighteen years of age to forty-five. The Army School Inspector asked me if I would care to go through a schoolmaster's course that was about to start in Bangalore. I told the inspector that my desire was to prepare myself for God's work in China and thought that if I took the course I would be compelled to remain in the army. The inspector then explained to me that these courses were not given to keep men in the army but to fit them for civilian life. I therefore took the course.

My class in the schoolmaster's course, mustered from various regiments all over India and Burma, was twenty-two strong. The first day that I met with the men I felt a sense of intense loneliness, for I did not find one Christian man among them. I went apart and prayed for a companion, and on that day two of these men were converted! My joy and thankfulness can be imagined. During the six months' course most of our evenings were spent at the Y. M. C. A. Army Branch where we were often asked to assist in the Gospel

Meetings and Lectures, although we three men were severely criticised by the remainder of the class on the ground that we were neglecting private studies. The final examination gave the three Christian men first, second and third places on the list.

On my return to my regiment, I was assigned the position of Army Schoolmaster, and within a few weeks received my certificate from army headquarters in London. In the same mail there came to me a letter from the General Secretary of the Y. M. C. A. of Madras, offering me the position of Army Secretary in that city. This was in 1909. For almost ten years I had been praying daily that I might



CONVALESCENT MEN OF THE ROYAL WEST KENT REGIMENT, MHOW, INDIA  
(Mr. Stacey holds child in front)

be called to China if it was God's will and this call was from India, from a city and a secretary whom I did not know. As I re-read the letter I saw the need of a worker for the soldiers of that city, and took the letter to the colonel of my regiment, who was District Secretary of the Soldiers' Christian Association. I asked him to read the letter as a brother Christian, not as my colonel, and give me his advice. A week went by and I heard nothing from him, but I continued to pray that I might go to China, unless God wanted me for India. The following week an orderly told me that the colonel wanted to see me at his bungalow. After we had prayed together he told me that he had not forgotten me, but that he did not want me to leave the regiment. He pointed out that he could have nothing to do with getting my dis-

charge, as that had to go through the General Officer commanding the division. He explained that it would be necessary for me to apply for my discharge by purchase and that I must lay down twenty pounds. He was certain that the application would be refused as I had been in the country too short a time to warrant purchasing my discharge. He said, however, that if this apparently insurmountable obstacle were removed he would be sure that it was God's will for me to accept the call.

The General Officer Commanding returned my application for discharge with the words "Not sufficient service in India" written across it; but in red ink was added: "If you can give any very good reason why you should be granted a discharge it will be reconsidered." The Y. M. C. A. Secretary had said in his letter that Madras had a splendidly equipped Army Branch, but no available man to take charge of the work for the nearly one thousand men stationed there. I pinned this letter to the application and again sent it to headquarters. By 10 a. m. the following morning I was on my way to Madras to take up the work of Army Secretary in the Y. M. C. A.!

About two months after this a missionary of the China Inland Mission came to Madras on his way to the Edinburgh Conference and asked me if I would be willing to go to China with him on his return. It was a great temptation but after much prayer I felt that God had placed me in India for a definite purpose and that I must prove myself worthy.

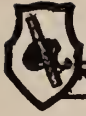
My work extended to European civilians and Anglo-Indians who are considered Christian by the Indians and therefore constitute both a danger and a possibility. After a short time in Madras I came to America and eventually returned with my wife in 1913 as General Secretary of a Y. M. C. A. Branch in North India. During the Great War more than half my work was again amongst the soldiers, both Indian and British. The desire to go to China is not gone, but we are convinced that India is our field.

#### CHARLES SPURGEON ON PREACHING

"I have heard of ministers who can preach a sermon without mentioning the name of Jesus from beginning to end.

"If you ever hear a sermon of that kind mind that you never hear another from that man. If a baker once made me a loaf of bread without any flour in it, I would take good care that he should never do so again; and I say the same of a man who can preach a Christless gospel. Let those go and hear him who do not value their immortal souls; but your soul and mine are too precious to be placed at the mercy of such a preacher."

# BEST METHODS



EDITED BY MRS. E. C. CRONK, 1612 GROVE AVENUE, RICHMOND, VA.

## A MISSIONARY READING PROGRAM FOR A CHURCH

"Show me what a man reads and I will show you what manner of man he is." We might go further and say, "Show me what girls and boys read and I will show you what manner of women and men they are going to be."

Robert E. Speer thus traces the apostolic succession of missionary influence:

"In 1746 the Society of Promoting Christian Knowledge, in Edinburgh, published the journal of David Brainerd. He died the next year at the age of thirty-one. He was no genius, orator, scholar or discoverer. Is there any influence stronger than his? His journal inspired Carey and helped to shape his course. Martyn read it at Cambridge, and it made him a missionary. Murray McCheyne read it, and was moulded by it. 'The Memoirs of David Brainerd and Henry Martyn gave me particular pleasure,' wrote young John Wilson in 1824. 'Try to get hold of the life of John Wilson, the great Scotch missionary of India,' wrote Keith Falconer in 1878. Let any missionary or worker, conscious that his power has departed from him, or that he needs more, turn to this old-time record of a life of utter devotion and prayer."

Let any church or Sunday-school conscious that it needs more missionary interest and enthusiasm plan to circulate missionary literature.

## BEGINNING AT THE BEGINNING

"Too late," said the great violinist to the would-be pupil, "your fingers are stiff now. You'll never be more than an average player. You should have begun to take lessons when you were a child."

"Too late," said the language teacher, "you may learn to make your wants known in a foreign tongue but to be a real linguist you should have begun when you were young."

So we begin too late in much of our missionary education work. An effective missionary reading program should begin with the smallest children.

One of the Mission Boards, which is planning a thorough and comprehensive missionary literature program, has issued as its first step a "Prayer for Mothers," attractively printed on a card to be sent to the baby's mother. There is never such a time of opportunity for developing a mother-love

that is world-wide in its out-reach as when a mother holds her own newborn babe in her arms. Following the prayer are stories of little folks around the world, prepared in a simple form to be read by mothers to little children. Any church that neglects to furnish materials of missionary education to the mothers of little children is missing an opportunity that never comes again. "The School of Mother's Knee"\* gives excellent suggestions along this line.

\*"The School of Mother's Knee," by Margaret T. Applegarth, published by the Women's American Baptist Foreign Mission Society, 276 Fifth Ave., New York City, price \$1.50. For sale at any Mission Board Headquarters.

## LIBRARY OPPORTUNITIES

*The Church Library*—One of the most important offices in any church is that of librarian. To put into a church or Sunday-school library the books that should be there and then to send those books out into the hands of the people who need them, is a task

worthy of the highest ability. The missionary feature of the church library should not be overlooked. A committee composed of one representative from each missionary organization of the church and one from each department of the Sunday-school may prepare lists of books. One reason why the libraries are so little used is because the books are unsuited to the needs and tastes of different ages and many of them are out of date. New books should be added at least once a year. There is a decided advantage in even more frequent additions.

There are many possibilities for beginning or enlarging libraries.

1. A sum for this purpose may be appropriated from the church treasury.

2. Various organizations may make an appropriation for it.

3. "Book Week" may be advertised by a poster displayed in the vestibule. Beside it should be hung a list of the books desired by the committee, with the price printed after each book, and a suggestion that interested donors place the price of the book they will present in one of the envelopes on the table beneath the poster, write name of donor and of the book on the envelope, and drop into the coin box, at the same time checking the book off the list. A committee may call attention to this list of books or circulate it personally. Never have an uninstructed donation day for your library. Many libraries have died from an overdose of undesirable, unreadable volumes unloaded on them by people who think any well bound book is suitable for a Sunday-school library.

4. Often one or more individuals will make a gift to found or to maintain the library.

5. Various organizations in the church may make annual appropriations for the addition of new books, after the library is in running order.

#### CIRCULATION METHODS

To begin with, some one must know the books and know the people. The

boy who would be spellbound with "Livingstone, the Pathfinder," will not come back for a second book if his first is "Meditations upon Death."

The following circulation pointers have been gathered from successful librarians:

1. Announce new books by attractive posters, displayed in different departments of the Sunday-school and at the meetings of the various organizations. For the Young People's Society a picture of a bride and of an arrow piercing two hearts, and below the words

"Are Missionaries human?"

"Get 'Love Stories of Great Missionaries' from the library and see."

A picture of a lion may be followed by "Read 'LIVINGSTONE, THE PATH-FINDER' and see how they met in Africa."

"UNDER MANY FLAGS" may be advertised by a poster showing tiny flags of many lands with pictures of various missionaries underneath, while above all is the Christian flag and at the bottom, "Get it from the Library."

"Stay-at-Home-Journeys" may be recommended by two children with a story book in the center and a margin of trains, ships, airplanes, bicycles, etc.

2. Occasionally tell some incident or read a striking quotation from a book in a way that will be appetizing.

3. Call the attention of the leaders of various meetings, and those who are to speak or prepare papers, to books that contain helpful material.

4. Arrange reading contests giving lists of books to different organizations or departments. Many district or state organizations have a silver loving cup which is awarded each year to the department or society reporting the largest number of books read.

5. "I always count a broken arm a perfectly grand missionary opportunity," said one wide-awake librarian. "Shortly after the surgeon departs, I arrive with a thrilling missionary book. The boy is well enough to read but there are so few other things that



he can do, he keeps me busy taking back the books he has finished and bringing him new ones."

6. "I have a 'First Aid Corps' on my library staff consisting of six bright girls and boys who hold themselves ready to go and read aloud to some of our older members or to the sick or shut in. I have ready a splendid assortment of missionary stories of varying lengths. Some have been cut out of magazines and mounted, others are leaflets which I have pasted on cardboard sheets for safe keeping and still others are books. The pastor occasionally announces that any members who would like to have some one read to them, may report to the librarian. Often people report the names of friends or acquaintances they think would enjoy the reading. We have interested many people in this way."

7. "I occasionally copy for teachers in various departments a striking incident from some book and ask them to quote it in their classes."

\* \* \*

#### A READ-WHILE-YOU-WAIT-LIBRARY

"Meet me at the Book Shelf in McCreery's at twelve," said one shopper to another. "She'll be late," she added to herself as she went out, "but I don't care if she is. I've been wanting to look over the new books any way."

Thanks to the enterprise of a few far seeing missionary leaders the Book Shelf in McCreery's was not filled with the latest fiction, or with the year's "best sellers," but with the latest missionary books.

The City Missionary Federation arranged with the management of the store to place a shelf of the new missionary books and some of the most valuable old ones in a cozy corner of the writing room. It soon became a favorite meeting place and resting place for the missionary women of the city.

Another Federation had a shelf of missionary story books for children arranged in an attractive corner of a

department store, so that mothers could leave their children there to read the books while they shopped. It might easily be possible for stores or tea rooms in smaller communities or rural sections to grant similar privileges.

\* \* \*

CITY LIBRARIES. Bear in mind that city libraries serve their constituency. A request from a representative committee for the addition of new missionary books will always receive attention. Every Interdenominational Missionary Union should have a Library Committee to see that every library opportunity is utilized to the highest point of possibility.

\* \* \*

THE SCHOOL OR COLLEGE LIBRARY. A high school teacher in a Wyoming city interested the Women's Club in furnishing good biographies and other books of vocational guidance for his School Library. He consulted with missionary advisors among others, with the result that \$50 was invested in Stories of Missionary Heroism.

A Summer School of Missionary Methods was held in a Church college. Some one proposed that each delegate should present a missionary volume to the college library. It is a thing we are apt to overlook—this missionary shelf in our school libraries—and yet it is an open gateway to large influence. Every denomination should study carefully the missionary library situation in its schools and colleges. Student secretaries should see that the libraries of the state universities and colleges are kept abreast of the missionary times, and City Missionary Unions or Federations should make the most of the opportunity of high school libraries.

\* \* \*

ALSO ORPHAN HOMES. What are the children in our Orphans' Homes reading? It is amazing how many people regard a church institution for children as a sort of literary dumping ground for books that are simply refuse from private libraries. A box was received not long ago by a church

institution with this explanation. "Our church has recently decided to clean up its Sunday-school Library and throw out all undesirable books. We are, therefore, sending you a large box of books which we trust you will be able to use to good advantage."

Every secretary of Children's Work should count the children in church institutions in her territory as one of her responsibilities and opportunities, and should see that the best missionary books to be had are within their reach.

### THE MAGAZINE SECRETARY

The majority of church members in most congregations are languishing from the effects of nothing-to-do, while the church languishes because of things that are not being done.

Why not give some one a big, definite piece of work to do and at the same time meet a need that is evident in every congregation by appointing a Missionary Magazine Secretary? Trite and true is it that "what's everybody's business is nobody's business." Until there is some one definitely appointed to be responsible for the circulation of missionary magazines the work will likely be done in a very haphazard fashion.

First of all there are the denominational magazines. The Magazine Secretary should see that they are circulated in the various organizations and families of the church. Many members do not think of subscribing. Many others fail to renew their subscriptions, unless some one reminds them of it. The Magazine Secretary should also call on new members as soon as they are received into the church or mail them a letter to be followed by a visit. It should be generally understood that one thing that is definitely expected of church members is that they read regularly the missionary magazine of their church. Most people would form the habit of so doing, if they understood when they were received into the church that this was a thing they were expected to do. When weeks pass by and

they do not even know there is a missionary magazine they settle deeper and deeper into the rut into which no such magazine ever comes.

In addition to the denominational papers every congregation should have a "Missionary Review Club" (send to the REVIEW office for information as to special club rates). Subscriptions are not difficult to secure if a secretary gives definite attention to it. Now that "Everyland" has come back, there should also be an "Everyland Club" for young people in every congregation. Oh, the pathos of it—that girls and boys should grow up in America with no outlook of world friendship! If we but knew our day of opportunity, we would become circulation agents, everyone of us, to help place missionary literature in their hands. Write to the Circulation Department of the MISSIONARY REVIEW OF THE WORLD, 156 Fifth Avenue, New York and to *Everyland*, care of Miss M. H. Leavis, West Medford, Mass., for blanks and rates.

\* \* \*

SAFE INVESTMENTS AND SURE. A great layman has given a sufficient number of subscriptions to the MISSIONARY REVIEW OF THE WORLD to place a copy within the reach of every foreign missionary in every field of his entire denomination.

One large hearted, broad visioned woman has given the REVIEW to 250 Christian leaders, and another has sent the REVIEW to all the colleges in her state.

A Synodical Superintendent arranged, through interested friends, to send the REVIEW to all the pastors of his Synod.

A girl gave *Everyland* to all the Orphan Homes of her state.

A friend gave *Everyland* to the missionary families with children in her denomination.

The Editor of "Best Methods" knows hundreds of children who do not see *Everyland* and cannot get it unless some one gives it to them. She knows also hundreds of men and women who could give it to them. She

would like to be the go-between for the men and women who have, and the children who have not. (Write to the "Best Methods" Editor about it.)

\* \* \*

#### MEN AND MISSIONARY LITERATURE

*Things some men have done and other men may do.*

Several laymen presented one of the outstanding missionary books to every pastor of their denomination.

One keen judge of values gave copies of the best book he could find on "Missions in the Sunday-School" to Sunday-school Superintendents of his acquaintance.

A prominent banker in a southern city, who knew a good investment when he saw one, carefully selected missionary biographies for over forty boys of his acquaintance and sent them as a personal gift, with his card.

A pastor invited all of his church officers to be his guests for one night a week at a six weeks' Discussion Club and used a missionary book as the basis for it. After the first interesting meeting the men were glad to purchase copies of the book.

\* \* \*

#### DO YOU SEE OPPORTUNITY HERE?

In a Men's Bible Class presenting a life story of a great missionary to every boy who graduates at high school?

In a Big Brother Book Club in which every man gives at least one book to a boy and takes some personal oversight of his reading?

In a missionary leaflet mailed once a month by the Brotherhood to every man in the Church?

In this letter:

"DEAR MR. BLANK:

"To be a member of the Board of Stewards of Grace Methodist Church is no small responsibility. Our opportunity is as wide as the world. Every man of us is eager to be up-to-the-minute in our business or profession. We need to be up-to-the-minute in the affairs of the Kingdom. Some of us are not up to twenty-five years ago in missionary affairs. One member of the Board has presented a copy of the latest word on Home Missions, the book 'From Survey to Service,' to each of our Stewards. Your copy is enclosed. Please read it by Febru-

ary 10th, and reserve the evening of that day for a dinner to the Board of Stewards to be given by Mr. \_\_\_\_\_ at his home, at which time we will have a free-for-all discussion of the book."

#### MAKING "FROM SURVEY TO SERVICE" REAL

Mrs. H. L. Goddard of Walpole, Mass., has given her Missionary Society an opportunity of not only hearing and reading "From Survey to Service" but of seeing it also. Instead of the usual program of papers on the various topics, a very simple but effective dramatic presentation of the various chapters was given.

The scene was the home of the president of a missionary society who was deeply interested in foreign missions, but who made very clear the fact that she couldn't exactly see that home missions were really missions. She had called together her Committee on the Year's Program and previous to their arrival, was busied with her mail. Among other letters was a request from the Mission Study Secretary that her society study the textbook "From Survey to Service." Her comments to her maid revealed how little she knew about Home Mission needs and how undersized was her estimate of the importance of that work.

The first member of the Committee to arrive had been to Hawaii and presented, in a striking conversational way, some of the facts given in the textbook. The second had just returned from Porto Rico and Santa Domingo and was full of enthusiasm about the needs there. The third woman entered, reading a letter from her husband who was in Alaska. Others came who in various ways and through various contacts brought information about the other departments of Home Mission work. The postman also arrived with a letter from a missionary for whom a box was being prepared. This letter was based on the material in the book dealing with frontier work. One of the group in looking through a magazine saw an article on "Migrant America" which gave striking facts from the

chapter "Mankind on the Move." A member coming late explained that she had just returned from a visit to her cousin in a New York settlement house. She brought in the Immigrant Problem which was later accentuated by an episode in which the little daughter of the family entered, leading by the hand a wee Italian boy, who had been mistreated by the children at play. The "little child" led their thoughts and their discussion to their duty to foreign neighbors. Some one recalled and recited Robert Schaufler's "Scum of the Earth."

During the tea hour, the leader summed up the conversation of the afternoon. Several selections from the textbook were read and the women present readily promised to read the book. The program ended with a plea given by the hostess, which brought in the reference to Abraham Lincoln's brooding over the map of the United States, and the singing of the hymn, "America, the Beautiful."

Mrs. Goddard's suggestion may be adapted to make an interesting preview or review or a program meeting on almost any Mission Study book, though it is peculiarly fitted for the presentation of "From Survey to Service."

*Do you have good methods for the circulation of missionary literature? Pass them on through the Best Methods Department. A later issue will present missionary leaflets, missionary books in the home, and other phases of the subject.*

### THREE HUNDRED THOUSAND SPOOLS OF THREAD

The Women's Missionary Society of the United Lutheran Church in America has developed a wonderful lace industry in India. Like all great oaks it grew from a little acorn. A missionary found hopeless, helpless wom-

en and child-widows with nothing to do and no means of support. She taught them to make lace and sent a few pieces to America to her friends to show what they had done. The friends wanted more lace and the women in India wanted more opportunity. Now over nine hundred women and girls in India are self-supporting through their lace industry. Widows, cripples, orphans and deserted wives have a new door opened to them. They come in classes to the missionary in charge. Many come from outlying villages, remaining for a week or ten days. Every day, in addition to the lessons in lace making, there is an hour and a half of Bible study, which brings to these down-trodden, suffering women their first message of light and hope. A houseboat in which the missionary in charge goes up and down the river, carrying supplies and gathering up laces has been added to the equipment.

The first Sunday in May is "Thread Day." The children of the United Lutheran Church in America are asked to bring spools of thread for India laces. In 1921 about 300,000 spools of thread, or their equivalent in cash gifts, came in.

Many attractive methods were developed in connection with Thread Day. There were posters of various types. Some were bordered with spools of thread, and showed pictures of the girls and women at work on the laces in India. Thousands of leaflets were distributed, which spread information about the work and aroused interest. In some Sunday-schools, attractive baskets trimmed with spools of thread were made for gathering the offering. The actual buying and handling of the thread that was to go to India made a very definite and valuable point of contact with the mission work and thousands of children listened eagerly to learn more of the girls and women to whom their spools of thread would go.

# Woman's Home Mission Bulletin

EDITED BY MISS FLORENCE E. QUINLAN, NEW YORK

## TWO ACTIVE MISSIONARY UNIONS

Last month we printed an article telling of cooperation between a School of Missions Committee and the Women's Department of a Council of Churches. The following sketch of activities may also prove suggestive to other cities. We are indebted to Mrs. John Newton Culbertson, President of the Union, District of Columbia, for description of the Washington School. The officers of either Union will be glad to answer questions for the benefit of local Women's Church and Missionary Federations in other cities.—EDITOR.

The Woman's Interdenominational Missionary Union of the District of Columbia, organized in March, 1900, represents one hundred and seventy-five churches of twenty-three evangelical denominations and fifteen other organizations. Among the churches are those of northern and southern branches of Baptists, Methodists and Presbyterians; there are white churches and Negro churches. An outstanding activity is the cooperation with the international and interdenominational Mission to Lepers. On the afternoon of the first Friday of each month from October through May there is a meeting for intercessory prayer. The Day of Prayer for Missions observed throughout the United States is among the yearly activities of the Union.

The fourth Annual School for Missionary Instruction was held by this Union November 8, 9, and 10, 1921. Because of the excitement incident to Armistice Day in Washington, it had been judged impracticable to continue the sessions through November 11th. As usual, a registration fee of one dollar was charged and denominational registrars were appointed. The clergy were allowed to attend, free, with their wives. The sessions this year were marked by an increased number of young women, including young married women, enrolled as students, among them young women of the local Y. W. C. A. The ushers for the popular meeting held one evening

were from the Association. There was no admission fee to this public meeting. There were afternoon sessions on the three days, consisting of a devotional service, mission study, and an inspirational address. A Denominational Poster Exhibit was one of the attractions, and a feature of the program was the review of a textbook for Negro children by a Negro teacher.

The keynote of the School was "Service"; the inspirational thought which was constantly kept before the group and voiced in frequent fervent prayer, was: "Ye have not chosen Me, but I have chosen you and ordained you, that ye should go and bring forth fruit . . . that whatsoever ye shall ask of the Father in My name, He will give it you." The slogan was: *A study class in every church!* Study classes were urged to attend in a body and were given reduced rates.

A few miles away in Baltimore is a similar Union with representatives of seventeen denominations on the Executive Committee. Besides the usual lines of service the Union is prepared to assist auxiliaries in procuring missionary speakers when needed. It has a Young Women's Auxiliary which proves especially useful when pageants are to be presented. This Baltimore Union held its seventh annual School of Missionary Instruction the first days in November, similar to the one in Washington.

Here the features of the program included a special period of Bible study, mission study classes for adults, for young people, for boys and girls, a lecture each afternoon on "Methods," a supper each evening with an inspirational talk, and public evening services. The sessions were consecutive, from two to nine-thirty p. m. The supper tickets, which were fifty cents, were sold to holders of registra-

tion cards. There was a registration of four hundred and fifty.

The Baltimore Union and the five other unions in Maryland, of which the one in Baltimore is parent, are organized into a Women's Interdenominational Missionary Council for Maryland. The President of the Baltimore Union is by virtue of her position, a member of the Executive Committee of the Baltimore Federation of Churches.

### MISSIONARY EDUCATION IN THE SUNDAY-SCHOOL

BY JOHN BAILEY KELLEY

Assistant Educational Secretary of the Board of Home Missions, Presbyterian Church in the U. S. A.

One of the weak spots in the program of religious education in the past has been the side-tracking of the missionary motive and material. I do not think this has been deliberate or intentional. The viewpoint rather seems to have been that this material is important and well enough in its place, but that owing to the greater importance of other things there was hardly time for its consideration. We are now arriving at a point, however, in the development of our religious education program where it begins to be apparent that missionary education is a vital part of the whole process, and consequently into the structure of the more modern courses of Sunday-school curricula and into the lesson material itself is being built increasingly the missionary idea with its present-day problems and its actual outworking on the mission field.

But we need something more in the way of missionary education than we are likely to achieve in the near future by this process, wholesome as it is. At the present time, at least, we do not have enough missionary material in the lesson helps, and what is even more of a handicap, owing to the neglect of missionary education in the past, we do not have a teaching force with sufficient missionary vision.

This last point is worth dwelling upon as it involves one of the serious

problems from the standpoint of promoting missionary education. How can we secure a teaching force with the missionary point of view? If we have such a force we will get missionary instruction even in spite of the paucity of materials, though we will get better missionary instruction with adequate missionary material. Without such a teaching force we are not likely to get anything across in the way of missionary viewpoint, no matter what is put into the lesson helps either for teacher or pupil. For this reason I am recommending very strongly in my own work the establishment of some sort of mission study class for Sunday-school teachers, either in connection with the regular teachers' meeting or with a teacher training course or arranged independently if necessary. If we could get our Sunday-school teachers to sit down together and study such a book as "The Why and How of Foreign Missions" by Arthur J. Brown, the effect in the class work of these teachers would be directly in proportion to the new vision and emphasis which had come to them in the process.

In addition to the two suggestions given above we need to add a third, namely, that there be worked out some sort of interdenominational course of definite missionary instruction applicable to Sunday-schools. In the case of the more advanced grades there are marked difficulties. The full period available for lesson study is necessary for the adequate treatment of the theme presented in the regular lesson. The sense of unity and congruity also forbids the introduction of extra topics of discussion. Our recourse here would seem to be either the introduction into the curriculum itself of missionary lessons on a regular schedule or else the careful selection of lessons in the regular routine which are capable of missionary interpretation and exposition.

With primary and junior grades, however, the difficulty cited above does not obtain. It is impossible to keep the minds of children concen-

trated for any great length of time upon one subject. Primary and junior teachers, therefore, break their Sunday-school hour up into small segments and pass from one thing to another, giving the variety that is necessary in order to hold the interest of the children. Here it is a simpler matter to introduce ten minutes of missionary instruction, provided carefully prepared material is available and the teacher is led to see the value and importance of using it. Also, and this cannot be too much emphasized, the material should be usable so that the teacher will find some satisfaction in making use of it.

This ideal course of supplementary missionary lessons for younger children should be worked out in a variety of ways. It ought to rest upon a sound and modern pedagogical basis. Modern American youth is precocious to a degree. It will not do to attempt our missionary instruction in an antiquated way. There should be hand work and other forms of expressional work as well as stories of vital interest. The possibilities along this line have not been exhausted—paint books, posters, cut-outs, improvised dramatizations, the making of scrapbooks, or even, for the older girls, sewing to be done during the week in connection with supplies for hospitals or missionary boxes.

In addition to these things, there is the opportunity for real missionary education from the platform in the devotional exercises of the school or of the department. Here again we feel the need of missionary vision on the part of the superintendent quite as much as we feel the need of it in the teaching force. Given this missionary viewpoint, a great variety of ways open by which he can present to his school the facts about the missionary enterprise. The special days for home and foreign missions recommended by most of the denominations are one means of securing this missionary education from the platform. They provide a curriculum, limited somewhat, to be sure, but nevertheless a curriculum for systematic missionary instruction.

Many schools have a missionary Sunday every month, some of them more than one a month, and utilize the devotional period of the Sunday-school for the giving of information and inspiration from the platform. A live missionary committee is an invaluable aid at this point and may possibly be the solution of the problem of the recalcitrant superintendent, though we are free to admit that this implies much grace on the part of the committee and somewhat more than human force and wisdom.

## Get Somebody Else

The Lord had a job for me; but I had so much to do  
I said, "You get somebody else, or wait till I get through."  
I don't know how the Lord came out; no doubt He got along;  
But I felt kind o' sneakin' like; I knew I'd done God wrong.

One day I needed the Lord—needed Him right away;  
But He never answered me at all, and I could hear Him say  
Down in my accusin' heart "Child, I've got too much to do;  
You get somebody else, or wait till I get through."

Now when the Lord has a job for me, I never try to shirk;  
I drop what I have on hand and do the Lord's good work,  
And my affairs can run along or wait till I get through;  
Nobody else can do the work that God has marked out for you.

—Selected.

# NEWS FROM MANY LANDS



## CHINA

### The Famine Fund

**T**HE American Committee for the China Famine Fund reports that "a new seal has been added to the charter of lasting friendship between the two nations." In December, 1920, it was estimated that 20,000,000 people would need relief over a period of seven months. Gifts from the United States have amounted to \$7,750,000, sent to China by the American Committee, the Church boards, the Red Cross, and Chinese organizations in America. Heavy rains which fell in August, 1921, in time to save new crops, and large results from a campaign for funds carried on in China itself, brought the American campaign to a prompt close with a balance on hand of about \$550,000. In China also, monies unused amount to about \$700,000, making a total of \$1,250,000. The committee is studying how best to devote this fund to the prevention of future famines.

### Moral Effects of Famine

**REV. CHARLES H. CORBETT** of Peking gives the following interesting sidelight on the famine in China:

"I was asked to serve on a committee to devise means to prevent the sale of children. The work was begun so late that very little could be accomplished beyond what had already been done by the various famine schools, orphanages and general relief measures. The investigations undertaken showed that a very large number of children have been sold, and that while some of these have been adopted, or become daughters-in-law, the condition of a large proportion is deplorable. Though there is now a law that forbids the

sale of children, it is not generally known and cannot be enforced, because there is no public sentiment behind it. A famine is not only a terrible physical disaster but also a moral calamity, as it puts a great moral strain on its victims.

### The Chinese Renaissance

**T**HE China Continuation Committee, one-half of whose sixty-five members are now Chinese, devoted one day of its annual meeting in Shanghai, to the consideration of "The Chinese Renaissance" or "New Tide of Thought," which during the past year has assumed extensive proportions. Although the movement is unorganized and without officers or members, it stands everywhere for the following things:

- (1) An attitude of criticism toward established traditions, and indeed toward everything, new or old;
- (2) The use of conversational language as a medium of expression instead of the old literary style;
- (3) Loyalty to democracy and freedom, in government and society;
- (4) Love and service as the supreme principles of life, applying to international and inter-racial, as well as to individual and family interests;
- (5) The scientific spirit and the effort to nationalize all life.

### Freedom for Chinese Womanhood

**T**HE new freedom given to Chinese women under the Republic is showing several very interesting developments since the days of universal foot-binding and ignorance. On an afternoon in June a thousand Chinese schoolgirls, drawn from 17 schools in Shanghai, filled the arena of the Far Eastern Olympic Games and gave a series of very remarkable demonstrations. In addition to the schoolgirls there was a delegation of factory girls, students and industrial girls thus working in cooperation.



The performance was planned and directed by the Physical Education Department of the Y. W. C. A., which through its Normal Training School of Hygiene and Physical Education is each year sending out girls as physical instructors for Chinese girls and women. Most of the students in the school are Christians, or become so before leaving; and freedom for China's womanhood is thus being more and more closely identified with the "Way" of Jesus Christ. China is probably the first nation to admit girls to any place in Olympic games.

#### Club House for Women.

A CLUB house for women has been opened in Kaifeng by the Protestant Episcopal Mission. Nothing has been done for women and girls by the Chinese themselves, and without Christian supervision freedom for women is open to many dangers. Most of the upper class women in China have no outlook in life, and spend their time in gossip and gambling. What is proposed in this new club house is the provision of popular lectures, recreational facilities and classes for instruction of various kinds. There will be residential quarters for the women missionaries in charge, so that they will be at hand to take advantage of the many opportunities this kind of work will afford.

#### A Chinese Woman's Business

AN OLD lady of fourscore years, her body worn with suffering, but with radiant face, was told by a missionary that she must take time to rest! She replied: "We rest when we go to heaven. See, I am still strong. I can work. With this cane of mine I can walk a little. On Monday I go out on the street and walk until I find some one to whom I can talk about Jesus. On Tuesday I go to the women's prayer-meeting and I always try to take some one with me. On Thursday I go to the house of a young Christian and teach her 'The Peep of Day.' On Friday I teach an-

other woman to read. On Saturday I go out and invite people to come to church the next day, and on Sunday I go to church."

This representative of pioneer girls' school work in China, after more than half a century of service for the girls of China, sends this message, "Work, Serve, Live!"

#### Chinese Christian Athletes

IN the *Chinese Recorder* for September, it is stated that athletes from Christian schools were prominent in the recent Far Eastern Olympic Games. Of twenty-nine competitors from Canton, nineteen were professing Christians, and twenty-four from schools under mission auspices. Of the Nanking representatives, of whom there were seven, three were Christians. All the officials from Peking were Christians, the coach and three members of the basketball team, and the two tennis competitors, together with others from North China, being also Christians. Ten or twelve of the Japanese athletes were also professing Christians. With the exception of possibly three or four, all the Philippine athletes were from Christian schools, or were Christians. It is interesting to note that of the nine men on the executive committee of the new National Athletic Union (Chinese), eight are church members, and the ninth is a professing Christian.

#### Unwanted Baby Girls

THOUGH there has been a marked improvement in the position of girls in China in recent years, the following stories told by a woman missionary of the Church Missionary Society in Szechuan show how unwelcome a baby girl still may be. She writes:

"In a certain home a baby girl was born and the father said that he would not recognize her, she could become a beggar. The mother tried to choke the child, and, failing, tore the little mouth open half across to the ear, and then put her upon the edge of

the cesspool. I was called in the next day, and although I went twice every day for a week, I could not save the little mite.

"In another case, a man returning from market heard a child crying, and saw a little girl lying by the roadside; he, being childless, took her home to his wife, hoping to keep the child as their own. They found that the little girl had been stabbed in the throat and back. They brought her to us, but we could do nothing. She died before the woman could get her home."

#### Student Influence in China

DR. HARRY EMERSON FOSDICK, speaking in the interest of Peking University after his recent visit to China, said:

"The encouraging spot to look at in China—the spot through which the new is welling up to take the place of what is corrupt and superstitious in the old—is the student life of the nation. There are 25,000 to 30,000 of these young men of promise in the single city of Peking, studying with passionate intensity what they believe is destined to redeem the life of their people—science, economics, democratic politics. No such passion of youth for education prevails anywhere else in the world. They are not simply the sons of the wealthy and the powerful. Some of the strongest potential leaders of the renewed China of the future are sons of the humblest households—the forerunners of a genuine Chinese democracy.

The overwhelming mass of educated young China has turned to agnosticism. They cannot think of religion in any other terms than terms such as they have known in the immemorial worship of their own people. And the unhappiest thing about it all is that the most of the influences which come out of the western lands to inspire young China are frankly irreligious. . . . There is no answer to these influences except Christian education. There is

no way out for the missionary enterprise except the road of education." *The Continent.*

#### A Beggars' Union in Shanghai

ONE morning the proprietor of a department store in Shanghai found one of the almost countless beggars of China plying his trade in the store, and, in anger at such a violation of rules, not only ordered the beggar out, but kicked him out of the door. Within half an hour beggars began to gather upon the sidewalks about the store, which occupied nearly a square of the business section, and in an hour there were beggars walking three deep around the store. Customers could not reach the doorways. The beggars did not ply their trade—just walked in an orderly way upon the walk. Constantly the crowd of beggars was being added to, and the proprietor saw ruin for the store. The beggars' union was working revenge for the parting kick given one of its members. \* \* \*

The merchant knew he was beaten and sent for the head of the union—they call it guild in the East, an institution which antedates written history. The head man admitted that the merchant had the right to put the beggar out, but the kick was an excess of rights. One thousand dollars cash, paid within five minutes, and one thousand a month as a surety that rights might not be exceeded in the future, was the demand of the beggars' union—and it was either that or bankruptcy.

#### JAPAN—CHOSEN

##### Tour of the Crown Prince

REV. G. J. WALSH, of the Church Missionary Society, says that while some may see in the Crown Prince's tour in western lands, only a unique historic event, "we regard it as one of the signs of the earnestness of Japan's quest—a quest for peace with the world and for the things that will bring her not material greatness alone, but also the righteousness that

'exalteth a nation.' Japan is already a member of the League of Nations. She is showing a real anxiety to bring her industrial and social conditions up to the same standards as other civilized nations. More than one great industrial concern has recently formed a labor bureau, whose definite object is to study methods of improvement of labor conditions. In Japan a Christian background and a Christian public opinion are beginning to be perceptible. Japan is not unaware of the wrongs in her life, and is already seeking for a remedy."

#### A Changed Attitude

"THERE has been a marked change," writes Rev. J. B. Hail of Wakayama, Japan, "in the attitude of the educational world toward Christianity. Whereas formerly the Christian ministers were not permitted to speak in the schools, now they are frequently called upon to lecture on morals to the students in the higher classes. One young Japanese student told me that at the English examination of his class he sang two English hymns and addressed his fellow-students on the teachings of Jesus."

#### New Standards in Japan

THE Rev. W. F. France, of South Tokyo, writes in *The Mission Field*: "No country has changed more completely than Japan during, and since the war. The break-up of past standards and ideals is summed up in the word 'democracy.' The word is as common as the word 'patriotism' was after the war with Russia. It is used to justify the rapid disappearance of courtesy and good manners. Workmen use it to justify being uproarious or fighting for a place in a tram. Students use it to justify not obeying their superiors. All this is to be found in daily discussions in the press magazines and the like. All writers start with the axiom that Japan is in a peculiarly dangerous state of thought.

"Of course, authority attempts correctives. The police are attempting to restore the use of family shrines in the home, on the theory that the family system and reverence for ancestors is the foundation of Japanese social unity and strength. The Imperial University is to develop the study of religion, and the papers announce the foundation of a chair in Christian Theology. The Education Department announces an elaborate study of religions with a view to getting new religious laws promulgated."

#### New Use for Christian Knowledge

IN A JAPANESE cinema there is always a speaker who dramatically explains each picture, because the English words shown on the films are not intelligible to the majority of the audience. A missionary of the Church Missionary Society relates the predicament of a Japanese cinema proprietor who sent post haste for the missionary one evening as he was about to enter his pulpit, imploring him to come at once to the nearest moving picture theatre to explain the words: "A bruised reed shall He not break, and smoking flax shall He not quench." The dramatic reader's knowledge had failed him, and he remarked: "We can't get along without some understanding of Christianity; so many of the films have allusions to it."

#### Baron Saito on Korea

IN an address on December 9 at the home of Dr. S. H. Wainright in Tokyo, the Governor-General of Korea said:

"This is the dawning of a new day upon the world and particularly upon the Pacific. Earnest men at Washington are laying the foundations for an edifice of pacific goodwill, wherein the nations may enter together in brotherhood.

"I am keenly anxious that the same laying aside of suspicion be brought about in Korea as is being brought

about elsewhere. I am striving to win the confidence of the Korean people, because, having their confidence, I can do much more for them than is possible where they suspect my motives and have a misunderstanding of the policy of the Imperial Government toward them.

"In this era of peace and goodwill, I have asked the Christian missionaries of Korea to help me, and they are helping me. I now wish to ask the help of Christian missionaries in Japan. I desire to aid the Korean and to bring him happiness, safety, a competence and a knowledge that he may rely upon Japanese law for his security and for justice. You can help by your prayers and by your influence among those to whom the Koreans look for advice."

#### Centenary Campaign in Korea

THE Southern Methodist Church reports 16,000 new believers and the organization of about 150 new churches or groups in non-Christian villages as the result of its centenary evangelistic campaign in Korea. This campaign is described by Rev. J. S. Ryang, centenary secretary, as having been divided into four parts: a campaign among non-Christian villages, among non-Christians in the cities through the city churches, a similar effort through the country churches, and conservation work. On the last point he says:

"To bring men into the Church and to persuade them to become believers is comparatively easy in Korea nowadays, but to help them to be consistent Christians is a harder task. So we had several men in each district working throughout the year for the purpose of instructing new believers in the fundamentals of the Christian life. We also have had a conservation program for every local church, which revived many old believers and helped the new ones. While we were trying to conserve the believers, the conservation work

brought a large body of people into the Church."

#### INDIA

##### Gandhi on India's Need

M. K. GANDHI, the Nationalist leader of India, is quoted in *The Christian Patriot* of Madras as believing that India must rise above her present state of spiritual and secular degradation before she can hope to teach the world. Rabindranath Tagore and others have been upholding the power of the ancient Shastras, but Gandhi replies: "They are printed in many editions, and an ineredulous and idolatrous world refuses to look at them, because the heirs and custodians do not live by them. Before therefore I can think of sharing with the world, I must possess. . . . A drowning man cannot save others. In order to be fit to save others, we must try to save ourselves. Indian nationalism is not exclusive, nor aggressive, nor destructive. It is health-giving, religious and therefore humanitarian. India must learn to live before she can aspire to die for humanity."

##### The Demand for Purity

REPRESENTATIVES of various Protestant missions, the Roman Catholic Archbishop, an Indian Christian magistrate, a leading Hindu member of the Legislative Council, and Lady Freeman of the Women's Presidency Council united in addressing a meeting held in Bombay to discuss commercialized vice and the need of legislation to control it. Lady Freeman stated that girl babies are sold in Bombay for four annas (about eight cents).

There is some serious thinking being done on the subject of social purity in India today. Gandhi, the Nationalist leader, has written an article entitled "Our Fallen Sisters," in which he speaks of spending two hours at Barisal in the company of 350 such women, and says he hung his head in shame that "gambling in vice"

has such a prominent part in Indian civilization. He calls on men to control their passions and on such women to become "the true *Sannyasin*," or holy women. The *Dnyanodaya*, an Indian Christian newspaper in Bombay, pertinently inquires how Mr. Gandhi expects such changes to be brought about apart from Christ.

#### The Santals Discuss Christianity

SCATTERED in various parts of Bengal and Bihar are a unique aboriginal race known as the Santals, who believe themselves to have been at one time servants of the true God, but who are now worshippers of the Devil, whom they call Marang Burn.

There are at present many indications of a mass movement of the Santals toward Christianity. They have held several conferences for the discussion of the question and in each case there was a large majority in favor of becoming Christians at once provided all would agree. It is one of the racial characteristics of these people to seek unanimous agreement. Their interest in education has grown by leaps and bounds. The Santals are virile, noted among their neighboring races for truthfulness and decisiveness of character. Their moral standards and social customs are more wholesome and eugenic than prevail generally in India. Christianized and educated they will take their place as one of the dominating influences in the future Church and State of India.

#### Religious Education in India

THIS question has been under special consideration in India, and the governments of Bombay and Madras presidencies have issued orders, which provide for the use of school and college premises for religious teaching out of the ordinary hours for instruction. "The Bombay Government does not allow a teacher in the employ of Government to give such religious teaching, but the Madras Government permits the

teacher to undertake it, if he gives his services voluntarily. The Madras Government is prepared to make such instruction compulsory for boys whose parents or guardians wish it, but the Bombay Government would make it compulsory only in hostels. The Madras Government is willing to deduct the time spent by the boy in receiving religious instruction from the period indicated in the prescribed curriculum, but the Bombay Government is not. The Bombay Government has apparently passed a definite order, while the Madras Government has issued its order tentatively and is desirous of receiving criticisms and suggestions." *The Harvest Field*.

#### MOSLEM LANDS

##### Leader of Bahaism Dies

LAST November Abdul Baha died in the villa on Mount Carmel in which he had spent the last twenty years of his life. Abdul Baha Abbas, as the third prophet of Bahaism always signed his name, was born in Shiraz, Persia, May 23, 1844. It was on that day that Mirza Ali Mohammed, also a Persian, and presently to be called the Bab, preached the first revelation of Bahaism. It claims not to be a religion, but the root of all constructive religions. It is supposed to be a cult of harmony, of brotherhood, of infinite charity. It is said that Mirza received his first inspiration to found the cult in the words of Achmet the Turk: "Religion means the various ways in which God is worshipped."

In 1912 Abdul Baha visited the United States and was received not only by the societies of Bahaism, which had gradually grown up here, but also by several universities.

##### Less Bigotry in Persia

A MEDICAL missionary of the Church Missionary Society itinerating in company with an Armenian assistant in some villages near Isfahan, Persia, had some experiences which illustrate the gradual breaking

down of bigotry. During three days over fifty Bibles and Scripture portions were sold, and some 500 people in the aggregate listened attentively to direct and simple gospel addresses illustrated by lantern pictures. The chief of the village entertained them, and they sat down to a meal, all of them—Mohammedans and Christians—eating out of the same dishes. This willingness on the part of Moslems to eat with Christians is increasing.

#### Encouraging Contrasts in Persia

**D**R. EDWARD M. DODD, of the Presbyterian Mission in Tabriz, Persia, now on furlough, points out the encouraging contrasts between conditions in Western Persia a year ago and now. In December, 1920, the political situation was very dubious and the mission work at a minimum. The threat of Bolshevik occupation and general disorder forced almost the entire foreign colony in Tabriz and some 1,200 Syrians from Urumia who were there to migrate to Hamadan and other easterly cities. There seemed every likelihood that the work of the mission would be seriously halted, if not entirely wrecked. "This year," says Dr. Dodd, "the future of the work looks brighter than perhaps at any time in many years. The crash did not come. The evacuated stations of Tabriz in West Persia, and Meshed and Resht in East Persia, have been reoccupied. And work has been going on all along the line full blast.

"At Tabriz during the period of suspense last winter, when rumors from the Caucasus were rife and it was uncertain what the political outcome would be, the church work under Mr. Pittman took on fresh evidences of life. The months of uneasiness and difficulty were months of growth and progress. According to the observation of old church members, there has never been such a time of deep interest and consecration as during the winter and spring of 1921."

#### Armenians Again in Danger

**T**HE agreement recently made by the French Government, to recognize the Turkish Nationalists under Mustapha Kemal Pasha as a *de facto* government and to withdraw from Cilicia, has not only broken up the unity of the Allies in dealing with the Near East, but drove 100,000 Armenians from that region. They were believed to be in danger of annihilation, unless adequate steps were taken for their protection before the evacuation of the French troops was completed. The Turks, incensed by the aid Armenians gave France, had announced that as soon as the withdrawal of the French army was complete, they would build mosques with the skulls of the Armenians and other Christians in Cilicia. Already practically the entire population of Zeitoun, a city in the Taurus mountains, has been destroyed. The United States sent a naval vessel to Mersina and helped to maintain quiet during the exodus of the frightened Christians from Cilicia.

#### Missionary Conditions in Turkey

**T**HE Kemalist Government has shown its hostility to missionary work, not only by obstructing relief measures in Kharput but by imposing a tax of 6,000 Turkish lire on the salaries of the American relief and missionary workers, without any indication as to the basis or time for which it is demanded.

All but three of the American Board missionaries have been expelled from Marsovan and even Dr. Marden's big hospital has been closed. In some other sections, however, work is going on well. Eighty per cent of the Board's force of 137 missionaries are on the ground. Of these, twenty-six are engaged in Near East Relief, eighty-four are doing regular missionary work. The following stations are still occupied: Constantinople, Brousa, Smyrna, Marsovan (three missionaries), Sivas, Cesarea, Talas, Trebizond, Harpoot (three mission-

aries), Tarsus, Adana, Aintab, Marash. Dr. Ussher is at Erivan in the Caucasus, covering also Tiflis and Alexandropol, now under Soviet control. The schools in the coast cities are all operating, many of them with large enrolments, Moslem students being much in evidence.

## AFRICA

### Growth of Cairo University

THE American University at Cairo opened the current year with an increase of six in its teaching force and a student enrolment of 201 as against 150 a year ago. Among these students, forty-eight are sons of government officials, eighty-one of land owners, twenty-seven of merchants, eight of lawyers, ten of doctors, four of mayors of towns or villages, three of judges, seven of civil engineers, while one is the son of a Minister of Justice, one a son of a Commandant of Police, and one a son of the vice-president of the native court. Their social standing is further evident from the fact that thirty-one boys are sons of beys and three are sons of pashas. Fifty-six per cent of the enrolment is Moslem, and for the most part the students enrolled are Egyptian.

The School of Oriental Studies, which has grown out of what has been known as the Cairo Study Center, has been established as a part of the University.

### Outlook for Egyptian Independence

A LITTLE more than a year has passed since the publication of the Milner Commission's Report, which, it will be remembered, suggested the possibility of self-government for Egypt, the appointment of a delegation which should negotiate a treaty with Great Britain and the formulating of a constitution which should be adopted by England. For months, Egypt was in the throes of excitement. On the one hand a liberal party, headed by Zaghoul Pasha, asserted its claim to represent Egypt in any such negotiations, while on the

other hand a more conservative group, headed by the Prime Minister and other officials then in power, argued their rights to represent Egypt. Gradually the country grew weary of disturbances and popular favor settled down slowly in favor of the conservative group. A delegation was appointed to carry on the negotiations with the British Government. Recent reports indicate that progress has been made, and it is expected that before long the Egyptian delegation will return to Egypt with definite proposals which will mark a very considerable advance toward self-government. Meanwhile, the national expectation in this direction is a powerful stimulus to the prevailing demand for the best possible education for the rising generation.

### Waiting List at Assiut

THE United Presbyterian College at Assiut, which a member of the recent Milner Commission to Egypt called "a wonderful institution, doing the largest work of its kind in the country," enrolled over 700 students at its opening this year. Extra divisions of classes were arranged, additional teachers were secured, and dormitory beds were crowded closer together; but capacity in a number of departments was quickly reached, and notices were sent to the newspapers, asking students from a distance not to come until they had been notified that places would be available. On the waiting list the names of sons of beys and city mayors were written with the names of the sons of fellahin, for the students who crowded at the college doors represented every strata of social life, as well as every section of Egypt.

### New Coptic Sunday Schools

AN Egyptian young man, Yusef Iskander Grace, a member of the Orthodox Coptic Church, came some eighteen months ago to the office of Rev. Stephen van R. Trowbridge,

representative of the World's Sunday School Association in Egypt, seeking to know how he might work for Christ within his church. Mr. Trowbridge gave him an Arabic copy of Marion Lawrance's "How to Conduct a Sunday School," and the young man resolved to devote his life to introducing Bible study among the children of the Coptic Church. The priests have for centuries discouraged individual study of the Word of God, reserving the reading and interpretation to the clergy. Thus the Bible has been neglected. But through this new effort of fifty young men, led by Mr. Grace, 2,800 scholars, chiefly boys, have been gathered into classes, and have received New Testaments or single gospels, besides weekly lesson helps. The movement has spread from Cairo to Alexandria, Assiut and provincial cities.

#### **A Lost Opportunity**

**B**ECAUSE Christians at home did not respond to the appeals of the missionaries at Elat, in the Kamerun, for men and money to establish new work in Younde among the Beti people, the opportunity has been lost. Rev. George Schwab, who has recently been touring in that region, writes: "The Roman Catholics have occupied the site of the station formerly possessed by the Gossner Mission. The people tired of waiting for us to do something, so got a teacher from Younde. Our procrastination in acquiring the site selected by us at Younde, after we had advertised our intentions for almost two years, may cost us that site, too."

The greatest danger continues to be from Islam. He says: "We are realizing at last how great is this flood of Islam, penetrating into every nook and corner of the heathen peoples of Kamerun. With open and protected routes under the government, there is nothing but the power of God to keep them out of all the Congo basin, and then southward. What is going to be done about it?"

#### **Slessor Memorial Home**

**E**IGHTY million people in Central Africa are still pagan. Eight hundred distinct tribes are almost entirely without the Gospel. Including the French Niger Provinces, the number of waiting tribes probably exceeds 2,000.

When the Slessor Memorial Home was established in Arochuku in 1915, the chiefs and people of Okoyong gave £20 to the institution, in memory of the "Ma" who had done so much for them. This, however, did not satisfy them. They determined to have a memorial home of their own at Akpap, and last year courageously attacked the problem of erecting buildings that would accommodate thirty girls. Above the front door are the words: "Okoyong Memorial Home." Underneath, in Efik: "Her children shall rise up and call her blessed." *Life of Faith.*

#### **Breaking with Idolatry**

**N**EWs has come recently of 300 young men joining the church at Ikere in the Yoruba country, West Africa, on one day. These converts then reported themselves to the chiefs, declaring that they would not have anything more to do with idolatry. This brought on them the wrath of the chiefs who had depended hitherto on these young men to keep idol houses in repair and the groves in order. Ikere is the largest town in Ekiti, with a population of nearly 50,000, but there is only one Christian teacher, and he is a young man, and has two churches and more than 1,000 Christians to care for. A scout troop was formed about six months ago, consisting of boys from the mission school.

#### **Prohibition in the Transvaal**

**T**HE Prohibition movement in South Africa is gaining rapid headway as the churches are taking hold of the question. A representative congress held in Johannesburg under the leadership of the Dutch



Reformed Church, voted for "total prohibition for the whole of the Union for all races, at the earliest moment." Another resolution called upon the Transvaal Department of Education to provide for scientific instruction in the schools on the effects of alcohol on the human system, such teaching having been recognized by the conference as having been an important factor in making possible the Prohibition amendment in the United States.

#### **A Y. M. C. A. Secretary for Africa**

**M**AX YERGAN, the first permanent secretary of the Young Men's Christian Association appointed for service in Africa, sailed from New York for his post on November 26, 1921. He was born in Raleigh, N. C., and educated at Shaw University in that city. At a summer conference during his student days he dedicated himself to Christian service, wherever God might call him, but with the hope that he might be sent to Africa. After his graduation from the Y. M. C. A. College at Springfield, Mass., he was placed in charge of the Colored Men's Department of the Y. M. C. A. of America, and in 1916 went to German East Africa and served with both white and colored soldiers for many months. When the British National Council of the Y. M. C. A. asked the foreign division of the American "Y" to send out a secretary for her colonies in Africa, the Colored Men's Department pledged the financing of the work, and Max Yergan was selected for the post.

#### **EUROPE**

##### **C. M. S. "Young Life Campaign"**

**T**HE Church of England has been seeking to arouse among its young people a deeper interest in missions through a "Young Life Campaign" which was one of the leading features of the autumn home propaganda of the Church Missionary Society. Meetings were held all over London, at

which films on West Africa were shown, and addresses given on the Call to Service. During the first fourteen days of the campaign approximately 12,000 young men and young women and over 5,000 children were reached in this way. In nearly every case the places of meeting were crowded, and an enthusiastic spirit was aroused. Missionary books found a ready sale.

##### **Chinese Missions in Liverpool**

**L**IVERPOOL has probably the largest Chinese population in Great Britain, many of them coming as seamen and remaining to establish a business. Fourteen years ago a Christian layman, whose place of business bordered on the Chinese quarter, felt a compelling desire to help these heathen in a Christian land, and although he was neither physically strong nor well-to-do, he made the venture and the results form a new chapter in the Acts of the Apostles. This consecrated worker, Mr. G. A. Kirkham, began with an invitation to a Sunday-school which grew so rapidly that in three years twenty students were baptized. He taught English from a blackboard while his pupils taught him Chinese, and thus became so proficient in their language that he could preach to them in it. Altogether he established fourteen missions for Chinese in Liverpool. Mr. Kirkham died last year, but the work is continued by his assistant.

##### **For the Children of France**

**R**ECONSTRUCTION in France includes the saving and training of the hundreds of thousands of innocent children whose fathers died in the war. The number of dead, wounded and missing French soldiers is said to be over 4,500,000. Who is to care for their children? The American "Kindergarten Unit" of which Miss Fanniebelle Curtis of Brooklyn, New York, is director, was established in the autumn of 1917 and has already been able to give help to over 25,000

refugee French children. There are now about thirty-five centers where children are fed and clothed and are trained in body and mind. In their "Jardin d'Enfants" they learn, among other things, to play and to laugh, to weave and to sew and to make baskets. Books are in great demand for those who can read. Forty young women, most of them from America, are engaged in this work which is supported by voluntary contributions. For further information, address Miss Helen Watts, Secretary, 166 Montague Street, Brooklyn, N. Y.

#### Danish Missions

THE report of the Danish Missionary Society for 1920 shows that this society supports in India 15 ordained missionaries, 13 women missionaries, 2 medical missionaries (1 male and 1 female) and 240 native workers among whom 8 are ordained ministers. During the year there were 110 adult baptisms. In the schools there are 3,238 children, 2,597 of whom are non-Christian. A new station has been opened in Cuddalore.

In China there are 19 ordained pastors, 2 unordained secretaries, 1 college professor and 1 agricultural teacher, 18 women missionaries. The statistics for this field are not complete, but some figures are given of the support raised by the natives. According to these the natives in this China field have raised \$8,920. The medical work seems to be flourishing.

#### Move to Solve Immigrant Problem

THE Methodist Foreign Mission Board has established at Naples a Bureau intended to prepare for emigration those who look forward to American citizenship. There they will be taught the language and spirit of America and something of economic and social conditions, and at the same time they will have the advantage of the physical equipment, which includes gymnasium, baths, and instruction in athletics.

It is to be hoped that those who

have passed through this bureau will constitute at least a portion of Italy's quota to be admitted to America.

*Congregationalist.*

#### The "Y." in Serbia

THE Y. M. C. A. movement in Serbia has made a valuable contribution to the life of the people, through the work of Prof. George Arandjelovitch who resigned his chair of language and literature in the University to develop Y. M. C. A. work.

The task during the past year has been to consolidate in strategic centers, which are already becoming radiating points of inspiration and service. The intense religious Slav temperament and the growing national spirit which sees the dreams of five centuries approaching realization, have responded to the appeal of the movement in a marked way, and the situation is bright with vast possibilities.

#### The New Church in Prussia

AFTER Germany had been made a republic, the states decided to separate Church and State. In the Empire there were twenty-two state churches, for each constituent state had its own established church. For the most part they were Roman Catholic but about one-third were Protestant. In one or two of the Protestant states the church was Reformed, in most of the others Lutheran. In Prussia the State Evangelical Church combined the Lutheran and the Reformed. On September 24 the Synod of the National Church of the old province of Brandenburg assembled in Berlin to take up the question of the future of the Prussian National Church. It is now free from the supremacy of the state and a board of three ministers holds the authority. It was difficult for the Socialist government to find a sufficient number of evangelical ministers for the places, so much out of sympathy are the Church and the Socialists. The church authority henceforth rests in

the hands of the National Church committee.

#### Religious Education in Bulgaria

GR<sup>E</sup>AT progress has been made in Bulgaria since American missionary work was established there sixty years ago. A fine educational system has been developed and the present state of literacy is high. Of the men drafted into the army, only five per cent were illiterate.

"Why should we have mission schools when the government system is so good?" asks Mrs. Herbert King, formerly of Samokov: "Because there is no religious, moral or even ethical teaching. Parents realize that something more than book knowledge is gained in the American schools, and they are most glad to send to them. A number of orthodox priests send to our schools. The orthodox church is an offshoot of the Greek Catholic Church, full of dead formalism. Our services are well attended everywhere."

#### The Russian Church and Bolshevism

A RUSSIAN writer in the *Church Times* describes a strong religious movement with a peculiar character of its own which has developed in Moscow and Petrograd during the past year. Its leaders are mostly young parish priests and members of the intelligentsia. The new type of priest is a strong adherent to the idea of an independent church, and holds himself aloof from political plots and organizations. At the same time he is a staunch democrat and in most cases is opposed to the Soviet government. He frequently speaks against the abuses of the existing régime, but the Bolsheviks are obliged to tolerate such speeches, for the struggle between the Bolsheviks and the Church has ended in the victory of the latter. The Bolsheviks no longer dare attack religion.

The strong anti-religious current of two years ago has almost disappeared, and an ever-increasing number of Communists observe religious rites,

such as church marriage, baptism of children and the receiving of Holy Communion on their deathbed. A great number of Christian brotherhoods have of late sprung up in Petrograd, founded on charity and brotherly love, everything being shared in common. They hold prayer meetings and religious philosophic debates.

*Christian Work.*

#### Help for Starving Russia

THE number of men, women and children who are actually face to face with starvation in Russia is estimated at 15,000,000. The area affected by famine conditions is twice as large as the states of New England, New York, New Jersey and Pennsylvania combined, and has about the same population as these states—30,000,000.

The first relief efforts have been directed to saving the 5,000,000 children, only 2,000,000 of whom are said to have been provided for by the various agencies at work. Colonel Haskell, who is in charge of the American Relief Administration in Russia, cabled on December 17: "Conditions are growing worse by leaps and bounds. I am thoroughly convinced that half of the population of the Tartar Republic will starve before the end of winter. Unless the outside world awakens to conditions, I doubt if we shall save more than half the children we are feeding today."

The problem is so great the Soviet Government cannot begin to cope with it, and even the grant by the American Congress of \$20,000,00 for the purchase of grain does not offset the need of private charity.

Rev. Jerome Davis, of Dartmouth College, who visited Russia last summer, writes in *The Congregationalist* of the opportunities for spiritual and social help that are calling to American Christians. The church is more popular than before the revolution, he says, in spite of Bolshevik hostility, and its leaders would welcome new methods with which to meet the new

aspirations and longings of the masses.

## NORTH AMERICA

### Student Volunteers

**D**URING 1921 the Foreign Mission Boards of North America accepted and sent to the mission fields 595 Student Volunteers—the largest number sent out in any year since the movement was inaugurated in 1886. This is in spite of the financial difficulties under which the Boards and their supporters are laboring. These new missionaries were appointed to over twenty different countries by 74 different Protestant missionary societies.

Among the 8,742 volunteers who have sailed for their mission fields in the past thirty-five years are many present day leaders such as Bishop Roots of China, Dr. Zwemer of Cairo, Dr. Wanless of India, Dr. John M. Springer of Central Africa and Dr. Paul Harrison of Arabia. Also among the leaders working for missions in America who received their stimulus from this movement are Dr. Stephen J. Corey, Robert E. Speer, Dr. Joseph C. Robbins, Fennell P. Turner, Dr. John R. Mott, Dr. Sherwood Eddy, Dr. T. B. Ray, Rev. Thomas S. Donahue, and Rev. Enoch F. Bell.

The movement was born in answer to prayer and in obedience to the Word of God. It is conducted in prayer and its fruitage is the product of spiritual forces. Mission study, Bible study, prayer and the emphasis on the privilege of giving of life and money are the methods by which the leaders have been able to bring about such noteworthy results. Robert P. Wilder who was one of the first traveling secretaries of the movement and was later a missionary in India, is now the general secretary, with headquarters at 25 Madison Avenue, New York. The expenses are met by voluntary offerings.

### Recruiting for the Home Field

**A** NEW organization which plans to work along the lines followed by the Student Volunteer Movement for Foreign Missions, has been formed as the result of action taken in 1920 by the Home Mission Council and the Council of Women for Home Missions, instructing the Committee on Reeruiting for the Home Mission Force to "take steps for organizing methods and developing means for the enlistment of young men and women for Christian service in the home field." Miss Jessie Dodge White, Oberlin, 1916, has been chosen as secretary.

### American Jewish Population

**O**UR JEWISH NEIGHBORS says that one quarter of the Jewish population of the world is in the United States. It now numbers 3,750,000, though in 1800 there were only 3,000 Jews in America. Jewish people have made their home in every state and territory, and there are more Jews in New York City, which claims 1,750,000, than there are in Asia, Africa, South America, Australia and Great Britain combined.

### Methodist World Program

**T**HE national conference of the Methodist Episcopal Church, recently held in Detroit, Mich., and attended by nearly 3,000 ministerial and lay delegates, devoted itself almost entirely to the giving of information and to the statement and defense of various principles and points of view with reference to the work at home and abroad rather than to a discussion of the immediate application of any campaign or method of education. It sought to show the important position in which the denomination had been placed as a result of the impetus given her missionary and benevolence work by the Centenary Movement.

The Board of Foreign Missions, at its annual meeting in New York, adopted a budget carrying total appropriations of \$5,409,912, of which

\$4,466,805 is authorized for missionary work in foreign fields. The balance of \$943,107 comprises \$600,000 for board obligations and \$343,107 for administration.

#### **Presbyterian Union Postponed**

**F**OR years negotiations for union have been going on between the various Presbyterian and Reformed churches of the United States. The last proposition laid before the churches was a "Constitution of the Reformed Presbyterian Churches in America."

At a meeting held in Richmond, Va., November 30, 1921, the representatives of the churches came to the conclusion that one group would be satisfied with nothing short of a complete union of all churches into one Church and that the other group, while desiring closer relations, did not think it best for the several churches to surrender their autonomy. As the churches are already cooperating heartily under the Articles of Agreement of the Council of Reformed Churches, and as some of the committees felt that the proposed constitution for federal union is in no marked respect an advance on the Articles of Agreement, it was finally voted that the proposed Constitution be referred to the separate committees for such action as they might deem wise, and that meanwhile the churches continue to cooperate under the present plan.

#### **Lutheran Union a Success**

**T**HE largest union of denominations ever known in the United States took place less than three years ago, and has proved a wonderful success. Three of the older Lutheran bodies, the General Synod, the General Council and the United Synod, South, formed the United Lutheran Church in America, a body of almost 800,000 members, with about 2,800 ministers and 3,775 churches.

A year before this union of English-speaking Lutheran bodies had been

organized, a similar movement had brought together three Norwegian Lutheran organizations into one body—the Norwegian Lutheran Church of America.

These unions paved the way for the organization of what is known as the National Lutheran Council, consisting of the two united bodies already described, and certain independent synods, English, German, Swedish, Norwegian, Danish, Finnish, and Icelandic, fifteen in number.

*Christian Advocate.*

#### **One Denomination's Gifts**

**T**HE Seventh-Day Adventists make it a regular practice not only to tithe, but to give free-will offerings as well. The results of such giving are shown in the following figures: The funds increased from \$8,577,050.86 in 1919 to \$11,854,404.23 in 1920, a gain of \$3,277,353.37 in one year. Of this amount, \$7,195,463.04 was given in tithes and \$4,658,941.19 in offerings for home and foreign mission work. The denominational membership in 1920 was 185,450, and the per capita contribution \$63.92 for all religious purposes.

#### **Monument to a Mother's Prayers**

**A** NEW \$300,000 Cadle Tabernacle in Indianapolis, Ind., with a seating capacity of 10,000 was erected by E. Howard Cadle, as a memorial of his mother's prayers for him. Seven years ago Mr. Cadle was a penniless outcast, and by the grace of God in answer to his mother's prayers, he provides in this way for the proclamation of the Good News which saved him. Gospel services are to be held in the building every Sunday afternoon.

*Continent.*

#### **Colored Y. M. C. A. Conference**

**T**HE Colored Men's Department of the Young Men's Christian Associations of North America held at Cincinnati, O., in December a significant national conference, the first since 1909. Representatives were

present from twenty-eight states, both white and colored leaders took part, and cooperation and good will were the keywords of the gathering. In the twelve years since the last conference the number of associations within the department has grown to 174 and the membership to 33,000. Julius Roscnwald of Chicago has given over \$300,000 and twelve modern city association buildings for colored men are valued at nearly \$2,000,000.

## LATIN AMERICA

### Opportunity in the Virgin Islands

THESE islands, latest acquisition of the United States, have been successively held by English, Dutch, Spanish, French and Danish. Colored people outnumber the whites ten to one, and there is a noticeable form of caste among them. Morals among the working class are low.

There are only nineteen public schools on the three islands, St. Thomas, St. John and St. Croix. In the rural districts the children sometimes walk three or four miles to school. In some of these schools the children have no desks, and the supply of textbooks is meager. The spiritual need is even greater. The family altar is scarcely known among church members, and religion is a lifeless, formal affair. The cosmopolitan character of the population is largely responsible for conditions. On at least two of the islands there are Jews, Indian coolies, Africans, Scotch, Irish, Danes and the native mixed race.

### Progress in Central America

MISSIONARY work in Central America has made notable advances during the past few years. One mission board sent eight workers into Costa Rica this year. Another mission is building a \$22,000 church in San Salvador, and has a \$5,000 property for school purposes. In Nicaragua, another mission is remodel-

ing its church and enlarging its seating capacity.

In Guatemala City, a \$35,000 church has been completed and the same mission board is spending about \$60,000 more on a school building for girls and a hospital.

The significance of these various efforts is being recognized by the Vatican, which, according to a San Salvador newspaper, is seeking closer relations with Central America, "for the purpose of counteracting the active propaganda that Protestants are developing in these countries."

### Argentine S. S. Convention

IN order to attend the first national Sunday-school convention in Argentina, some of the delegates traveled 800 miles to Buenos Aires. The inspiring program, under the direction of Bishop J. F. Oldham and Rev. George P. Howard, of the World's S. S. Association, made them feel that the journey had been well worth while. Eighty voices composed the special convention chorus, which was heartily applauded.

## ISLANDS OF THE PACIFIC

### A Union Seminary for Manila

SIX Protestant Mission Boards, interested in the Union Theological Seminary in Manila, are the Methodist Episcopal (North), the Congregational, Presbyterian (North), Baptist (North), Protestant Episcopal and Disciples. Representatives of these boards met in New York on December 7th to discuss the plans for the seminary for which the Rev. Frank C. Laubach of the American Board, has recently secured \$35,000 for suitable buildings.

An American Committee on Cooperation in the Philippine Islands is to be formed, composed of Mission Board representatives, and a program is to be outlined for a Junior College in connection with the Union Seminary, to prepare students for their theological course.

# THE MISSIONARY LIBRARY



**Hunter Corbett: Fifty-six Years a Missionary in China.** By James R. E. Craighead. Illus. 224 pp. New York, The Revell Press. 1921.

Many Americans have listened to the gaunt, tall, apostolic hero of Shantung, as he has held large audiences with stories of China and of his own work in winning his province for Christ. When in his seventy-first year he was made Moderator of the General Assembly of the Presbyterian Church in the United States of America, despite the fact that he had four stalwart competitors, he reached the acme of his fame among the home churches.

But it was in China that Dr. Corbett was at his best. There for fifty-six years he did a work which very few have equaled in that land. His biographer takes up comprehensively all phases of his diversified career, but somehow fails to depict the real man and to reveal his true greatness. Whether this is because of the limited space given to details of his work, or a mechanical view taken of a spiritual dynamo, one can hardly tell. Notwithstanding such defects, we have here the varied chronicle of a preacher and itinerant, a teacher and trainer of assistants, an author of important books, a promoter of missionary interest at home, of a tireless note-taker who thus furnished valuable data for the history of Missions in Shantung, and of a man who loved his large and useful family whom he brought up "in the nurture and admonition of the Lord." Dr. Corbett was an unusual man and a very unusual worker who deserves to be known and honored.

**Out Where the World Begins.** By Abe Cory. 225 pp. \$1.50. George H. Doran Company, New York. 1921.

This is the second missionary novel written by Secretary Cory of the

United Christian Missionary Society. As his society has the most important work on the Tibetan borderland and as its missionaries there have supplied many details not accessible for ordinary readers, the book has an unusual background, especially since that land of altitudes is so little known. The environment is sketched with unusual accuracy, and the hold that the self-denying missionary doctor has over its hostile people is rightly estimated. Polyandry as it prevails in Tibet is for the first time introduced into a novel, so far as the reviewer knows; and the heroine's manner of meeting it as a personal problem is suggestive as to the way to oppose it. The bandit leader, Lozong, exhibits the reality of a Buddhist's religion which has in it some points of nobility. His conversion through Sylvia Lambert's conceptions of Christian womanhood and the character of the true love of one man for one woman, are well presented; and the supplemental instruction in Christian teaching supplied by Dr. Raymond fills out his rudimentary catechumenship. Lozong's true nobility in sundering his relationship with his brothers, and his final act of dying in behalf of his Christian friends fill out the sketch of the Buddhist-Christian hero.

**Life and Letters of Toru Dutt.** By Haribar Das. 8vo. 364 pp. Illustrated. 15 sh. Humphrey Milford, Oxford University Press. London, 1921.

One of the most remarkable Hindu women of modern times was Toru Dutt, the youngest daughter of Govin Chunder Dutt, distinguished as a Government servant and for his literary attainments. He was one of the foremost of his countrymen to promote the great revolution in education whereby the English language

became the medium of higher education in India. He became a Christian, with all his family, and they became the mainstay of the Christian Church to which they belonged. In later years Govin Chunder and his wife were associated with the Oxford Mission. To further the education of their children, the parents braved the "Black Waters," took their son and two daughters to England where they came in touch with earnest Christians who greatly aided them in their studies. They went to France to escape the rigor of the English winter and there Toru, one of the daughters, acquired a wonderful knowledge of French literature, especially of poetry. From her childhood, she was a brilliant student and inherited the poetic gift from her father.

The biographer tells of the marvelous achievements of Toru and of her sister Aru. He gives details of the long correspondence of Toru with her French and English teachers showing the wonderful grasp of her intellect and the marvelous amount of literary work accomplished. In 1871 the family went to Cambridge where Toru and her sister attended lectures for women. With the training thus acquired Toru returned with the family to India and gave herself to literary work. In 1876 she permitted the publication of some 200 poems entitled, "A Sheaf Gleaned in French Fields." A few copies of the book fell into the hands of English and French scholars who brought the poems to the notice of the literary public. The astonishing thing is that a girl of eighteen years should write and translate such poetry in two foreign languages, with such elegant style as would seem to be native to both. Hers was a life lived on earth and yet ever bordering on the heavenly, and her journals and letters disclose a character of singular sweetness and purity. At the age of twenty she had mastered the Sanskrit, and had entered upon a literary career which gave her a recognized

standing among European scholars. In the midst of her work she fell a victim to tubercular consumption and with Christian resignation obeyed the call of her Saviour to enter into rest.

Mademoiselle Bader thus sums up Toru's character: "Her letters revealed a frankness, sensibility and charming goodness and simplicity, which endeared her to me, and showed me the native qualities of the Hindu woman developed and transformed by the Christian civilization of Europe." E. M. W.

**The Foreign Relations of China.** By Mingghien Joshua Bau, M.A., Ph.D. 8vo, 508 pp. \$4.00. Fleming Revell Company. 1921.

The character and influence of the student class in China ought to be more generally understood. In America, the political opinions and influences of college and university students are not considered an appreciable factor in national affairs. Students are simply so many voters who are cultivated by politicians like other voters. Even after graduation it is extremely rare, and even then only in the case of a man of the Roosevelt type, for a man in his twenties to be taken into serious account. In China, however, just the opposite is true. Between the huge mass of ignorant and indifferent toilers below and the corrupt and effeminate official class above, the student class stands as a vocal and aggressive force. In Japan, the spirit of the modern world first touched the men of the higher classes, and it is gradually working down to the masses beneath, millions of whom are still comparatively untouched. In China, however, the spirit of the modern world first touched the boys and girls of the middle classes through the schools and colleges maintained by the Protestant missionaries from the West. Eagerly they turned their faces from the dead past to the living present and the brightening future. With few exceptions, the older officials are utterly hopeless. China's future is in the hands of these young



men. All four of the principal Chinese Delegates to the Conference on the Limitations of Armaments in Washington are of this type.

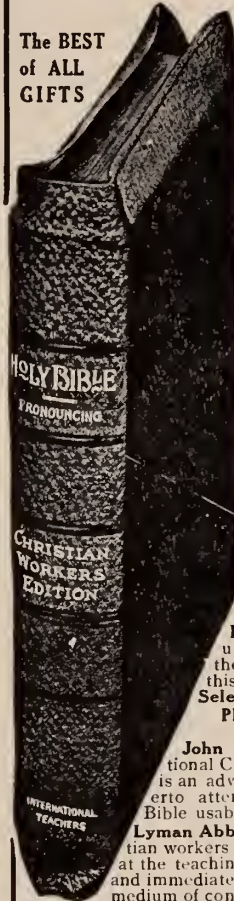
The book now under consideration is written by a Chinese student, only twenty-seven years old, who, after graduating from the Tsing Hua College in China, took post graduate courses in Yale, Columbia, and Johns Hopkins' Universities, winning the Carnegie Endowment International Law Fellowship. One would hardly expect a weighty discussion of a weighty theme by a twenty-seven year old American student, but this is just what this Chinese student has presented. He has given us a history and survey of the foreign relations of China with a thoroughness, an intelligence, and a sanity of judgment that would do credit to an experienced statesman. Official documents are referred to, exact facts are given, the material is conveniently arranged, and the English style is admirable. There are five luminous chapters on a foreign policy for China. This book is valuable both for its inherent merit and for its significant illustration of the spirit and promise of the rising generation in China.

**Playing Square with Tomorrow.** By Fred Eastman. 12mo. 146 pp. Council of Women for Home Missions, New York. 1921.

Young America, at the cross roads between self interest and service, examines the situation at home, in the community and elsewhere to discover the present need and opportunity. The author states principles and marshals facts, together with numerous quotations from well known leaders. The book contains many striking incidents, and will appeal especially to young people who have already awakened to the need for devoting their talents to the service of others. The emphasis here is laid on the need of cities and towns in America for moral and religious improvement.

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REV. TITUS LOWE, D.D., pastor of the First M. E. Church, Omaha, Neb., has been elected to succeed Dr. S. Earl Taylor as a secretary of the Board of Foreign Missions of the Methodist Episcopal Church.  
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MRS. F. S. BRONSON, secretary of the Woman's Union Missionary Society, sailed from New York in October to spend a year in visiting the stations of that society.  
 \* \* \*

DR. MICHAELIS, a prominent Christian layman, is the new president of the German Student Federation, an organization made up of 120,000 students in thirty-six universities and a part of the World's Student Christian Federation.  
 \* \* \*

REV. DONALD FRASER, of British Central Africa, has been nominated as Moderator-designate of the General Assembly of the United Free Church of Scotland for 1922.  
 \* \* \*

MRS. THOMAS NICHOLSON succeeds Mrs. W. F. McDowell as president of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Like her predecessor in that office, Mrs. Nicholson is the wife of a bishop.  
 \* \* \*

DR. CHAS. E. BURTON, formerly general secretary of the Congregational National Council, is the new executive secretary of the Congregational World Movement, succeeding Rev. H. F. Swartz, D.D., who has accepted the presidency of the Pacific School of Religion in Berkeley, California.  
 \* \* \*

FRED B. SMITH, the well-known lay evangelist, has recently started on an eight-month's tour of Europe and Asia in the interest of international peace and Christian evangelization. He took with him letters from forty-six state governors expressing their belief in disarmament and in prohibition as permanent American policies. Governor Edwards of New Jersey was the only one disapproving of prohibition.  
 \* \* \*

DR. A. L. SHELTON returned to Tibet in the fall, accompanied by two new families. In the spring Dr. Shelton expects to visit Lhassa, in response to an invitation from the Dalai Lama, and to carry medical and other supplies to last two years.  
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REV. HERSCHEL K. COHN, of Asheville, N. C., less than two years ago a student in a Jewish theological seminary, has been appointed by the Department of Home Missions of the Southern Methodist Church to evangelistic work among the Jews in the South.  
 \* \* \*

REV. D. STUART DODGE, D.D., died in New York City on December 17, in his eighty-sixth year. He was a son of the late William E. Dodge, and kept up the family tradition of active interest in many forms of Christian work, including the presidency of the National Temperance Society.

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### NEW BOOKS

- In Christ Jesus.** By Arthur T. Pierson. 197 pp. Biola Book Room, Los Angeles, Cal. 1921.
- Dayspring in Uganda.** By Arthur B. Lloyd. 120 pp. 3s. Church Missionary Society. London. 1921.
- Two Arabian Knights.** By M. E. Hume Griffith. 166 pp. 2s 6d. Church Missionary Society. London. 1921.
- Turkey a World Problem Today.** By Talcott Willhans. 336 pp. Doubleday, Page & Co., New York. 1921.
- First Fruits in Lorea.** By Charles Allen Clark. 338 pp. \$1.75. Fleming H. Revell, New York. 1921.
- The Community.** By Edward C. Lindeman. 222 pp. \$1.75. Association Press, New York. 1921.
- Laws of Livingstonia.** By W. P. Livingstone. 379 pp. George H. Doran Company, New York. 1922.
- The Bible a Missionary Message.** By William Owen Carver, LL.D. 192 pp. Fleming H. Revell, New York. 1921.
- Old Trails and New Borders.** By Edward A. Steiner. 208 pp. Fleming H. Revell, New York. 1921.
- The Religious Consciousness.** A Psychological Study. By James Bissett Pratt, Ph.D., New York and London: Macmillan. 22s. net. 1921.
- The Religions of Mankind.** By Edmund Davison Soper, D.D., New York. The Abingdon Press. \$3. 1921.

**The Making of Men (India).** By J. W. Coombes, London. Seeley, Service. 10s. 6 d. net. 1920.

**A Vanished Dynasty.** Ashanti. By Sir Francis Fuller. With maps and illustrations. London: Murray. 16s. net. 1921.

**Specimens of Bantum Folklore from Northern Rhodesia.** Texts (collected with the help of the Phonograph) and English translations. By J. Torrend, S. J. London: Kegan Paul, Trench, Trubner & Co., Ltd. New York: E. P. Dutton & Co. 10s. 6d. net. 1921.

**The Quest of Nations.** A Study in National and International Ideals. By T. R. W. Lunt. London: United Council for Missionary Education. 3s. 6d. net. 1921.

**Self-Development.** By H. Addington Bruce. 327 pp. \$1.50. Funk & Wagnalls, New York, 1921.

**People of Africa.** By Edith A. How. 64 pp. The Macmillan Co., New York. 1921.

**The Crescent in Northwest China.** By G. Findlay Andrew. 113 pp. 3s. 6d. China Inland Mission, London. 1921.

**Origin of Paul's Religion.** By Prof. J. Gresham Machen. 329 pp. \$3.00. The Macmillan Co., New York. 1921.

**Dictionary of Religion and Ethics.** By Shailer Matthews and G. B. Smith. 484 pp. \$8.00. The Macmillan Co., New York. 1921.



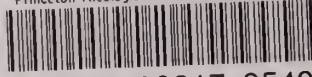
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